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ATHANASIA:

OR,

FOREGLEAMS OF IMMORTALITY.

BY

EDMUND H. SEARS.

"Shade here, authenticating substance there."

FOURTH EDITION.

BOSTON:
AMERICAN UNITARIAN ASSOCIATION,
21 Bromfield Street.
1858.

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INTRODUCTION.

It might well be supposed that man's prerogative as the heir of an endless life would be his unfailing resource both in temptation and sorrow. How could he fall into sin or into despondency, if the august future were before him as an object of living faith, and the pains and pleasures of this mortal state took the inferior place which belongs to them in the grand economy of things? And how could the charm of existence ever depart, or the humblest lot become poor and mean, if its incidents were once discerned as belonging to a plan which included eternity as well as time?

Nevertheless, it is hardly to be denied, that with vast multitudes the years flow on very much as they would if man were only an animal more finely organized and more highly endowed.

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It is not that the future life is disbelieved or denied: there is an expectation perhaps not completely extinguished in any mind, that there is something which will survive the shock of death. But for two reasons this expectation does not become controlling in human affairs.

It does not take form, and therefore it does not rise to the dignity and strength of faith. It is a vague hope or fear which is not without its influence, but an influence too feeble to rule the purpose of life and shape its ends. Or if it takes form, it is one so entirely factitious and irrational, that the future existence is completely foreign from the present, and has no genial relations with its concerns; and thus it becomes a portentous and lurid superstition, to haunt our meditations and compel us to prayer, and not an inspiration to quicken our pulses and turn our daily business to hallelujahs.

We believe Divine Revelation to be exceedingly rich and full on the themes of immortality, and that it contains a philosophy vastly comprehensive and exhaustive. Our object in the following pages is to unfold this philosophy and apply

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it. Its annunciations on this subject have been neglected or partially heard, but the world will come back to them at last from its wildering superstitions. Our purpose is twofold: first, so to evolve the pneumatology of the Scriptures that their theory of immortality may stand forth distinct and tangible; and, secondly, to show it in such relation to the present life that we may know its hallowing influence now, and see where the heavens meet the earth, and whence they are interfused through all its duties.

Our theme spreads out before us into three departments of inquiry. In Part First, after an examination of partial and artificial theories, we endeavor to unfold and illustrate the laws of the Immortal Life, and show its relation to this outward and transitory condition; that of the inward and imperishable man, to the cumbering and perishable body; and for this purpose we seek for the principle of interpretation that shall draw the curtains aside and let the light of the spiritual world fall unobstructed upon the natural, so as to illumine especially the solitudes of the tomb. But since the resurrection of Christ, the great exemplar of humanity, constitutes the luminous

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centre whence light comes to us on this class of subjects, we devote Part Second to a treatment of this theme, as illustrating still more completely the transit of human nature from mortal to immortal existence. In Part Third we pursue our theme yet further, in our endeavor to bring out in as full relief as possible St. Paul's philosophy of the resurrection and the Future Life, and to show how it accords with and illustrates his entire Christian theology.

It is not much that the wit of man can avail on such high mysteries as these, and therefore we attempt little in the way of our own speculations. That certain doctrines are *not* true, reason rightly used we think abundantly able to prove. To find what *is* true, reason must pause reverently before the Divine disclosures, and on heights above the disputings of the sects or the shadows of their traditions and errors. It is, we think, exceedingly to be desired that the truths of Christianity should be held for their own intrinsic worth and grandeur, and as the sole property of the great Head of the Church, and that no clique or association of men should be suffered to label them with their names. And yet such is

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the state of Christendom that it is hardly possible to bring out with due prominence any one essential doctrine without seeing it baptized with some party appellation. As we believe the theology exhibited in the following pages belongs to Christ, and not to any division of his followers, and as we are entirely confident that it will win its way among the candid of all denominations as the old dogmas pass into oblivion, we accord to it a title not less comprehensive than that of Christian.

This work is written at the request of the Executive Committee of the American Unitarian Association, but in the wholeness of freedom which they have allowed. We have desired to reproduce solely the catholic doctrines of the Head of the Church, and to leave no denominational mark upon them. That we present them without any mark of our own upon them, we will not say; but such is our aim, and we commend the argument to the attention of the candid of all parties in the Church, who would see the light of the heavens turned more brightly and warmly into the sunless valleys of the earth, where thousands watch for the morning.

E. H. S.

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CONTENTS.

PART I.

THE IMMORTAL LIFE.

CHAPTER I.

Page

Naturalism 8

CHAPTER II.

Non-Belief 9

CHAPTER III.

The Theory of Metaphysics 14

CHAPTER IV.

The Theory of Naturalism 24

CHAPTER V.

Foreshadows 33

CHAPTER VI.

Foresplendors 42

CHAPTER VII.

The Bible Pneumatology 57

CHAPTER VIII.

Death, as God ordained it 66

Digitized by Google

CHAPTER IX.

DEATH, AS MAN MAKES IT 72

CHAPTER X.

THE RESURRECTION 79

CHAPTER XI.

ORGANIC CONNECTION OF THE PRESENT AND THE FUTURE LIFE 88

CHAPTER XII.

THE JUDGMENT-DAY 102

CHAPTER XIII.

CHRIST AS THE JUDGE 110

CHAPTER XIV.

EVERLASTING YOUTH 121

CHAPTER XV.

ETERNAL LIFE 127

CHAPTER XVI.

HOME 131

CHAPTER XVII.

THE HEAVENLY PEACE 140

CHAPTER XVIII.

AGREEMENTS AND DIFFERENCES 150

CHAPTER XIX.

AGREEMENTS 165

CHAPTER XX.

SUMMARY 172

CHAPTER XXI.

CONCLUSION 177

Digitized by Google

PART II.

THE EXCARNATION OF THE SON OF MAN.

CHAPTER I.

INTRODUCTORY 181

CHAPTER II.

THE GREAT MORNING 183

CHAPTER III.

THE FIRST MEETING 193

CHAPTER IV.

THE SECOND MEETING 197

CHAPTER V.

THE MEETING IN GALILEE 200

CHAPTER VI.

THE LAST MEETING, AND THE ASCENSION 206

CHAPTER VII.

THEORIES 210

CHAPTER VIII.

THEORIES 219

CHAPTER IX.

THE GLORIFIED SAVIOUR 223

CHAPTER X.

THE POST-RESURRECTION BODY 232

CHAPTER XI.

THE GRAND APOSTOLIC DOCTRINE 237

CHAPTER XII.

CONCLUSIONS 248

Digitized by Google

PART III.

THE PNEUMATOLOGY OF ST. PAUL.

CHAPTER I.

INTRODUCTORY 255

CHAPTER II.

THE DOCTRINE OF THE PRIMITIVE CHURCH . . . 258

CHAPTER III.

THE HEBREW DOCTRINE OF HADES 270

CHAPTER IV.

THE SCRIPTURE DOCTRINE 276

CHAPTER V.

ST. PAUL ON THE RESURRECTION 291

CHAPTER VI.

JEWISH AND HEATHEN IDEAS COMPARED WITH CHRISTIAN 302

CHAPTER VII.

THE ALLEGED NATURALISM OF ST. PAUL 309

CHAPTER VIII.

THE HADES OF CHRISTIANITY 320

CHAPTER IX.

SUMMARY 325

CHAPTER X.

CONCLUSION 330

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PART I.

THE IMMORTAL LIFE.

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"If a man has a statue decayed by rust and age, and mutilated in many of its parts, he breaks it up and casts it into a furnace, and after the melting he receives it again in more beautiful form. As thus the dissolving in the furnace was not a destruction, but a renewing of the statue, so the death of our bodies is not a destruction, but a renovation. When, therefore, you see as in a furnace our flesh flowing away to corruption, dwell not on that sight, but wait for the recasting. And advance in your thoughts to a still higher point, — for the statuary casting into the furnace a brazen image but makes a brazen one again. God does not thus: but casting in a mortal body formed of clay, he returns you an immortal statue of gold." — CHRYSOSTOM.

Contrast the Jacobites:
they said Jesus was Christ as glass is made from sand, and then is no longer sand.

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CHAPTER I.

NATURALISM.

THE tendencies of the present age set strongly and decisively towards what some would call by way of distinction the practical. That which is apprehensible by the senses, and can be handled, weighed, and measured, is sure to become sufficiently valued, while that which transcends the senses hardly obtains an attentive hearing from the working world. In the long run, however, the highest truths are always the most useful, and produce the most wide and thorough changes in human affairs. Material interests are always promoted by spiritual, and neither can be undervalued without detriment to the other. It is not, therefore, a love of what is really practical which works any ill to religion: it always saves religion from running into fanaticism and superstition. It is not a proper value of material things, it is an intense and confirmed *naturalism* placing itself in opposition to the supreme

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good, which works all the mischief to religion of which the preachers complain.

The preachers, however, do not always recognize the fact, that there are two species of naturalism, one lacking the religious element, the other including it; and that the latter is a cropping out from the former, and borrows from it its whole style of conception and reasoning. In describing these two kinds, and showing how one runs into the other and shapes religious ideas, we shall indicate, we think, a radical vice in our theologizings, and disclose one of the deepest wants of the present hour.

By the word "Naturalism" we describe a belief in nature alone. It is a new name for the old infidelity. It indicates the creed of one who has a lively faith in the objects of sense, but in nothing beyond. What he can hear, see, handle, taste, and smell, he affirms to be veritable existences, and he affirms no more. This material scene, therefore, spread out under the sun and the stars, limits his hopes and expectations, and the highest aims of his being do not reach any farther. He does not of necessity deny that there are other modes and realms of existence. He simply does not affirm. If you aver anything beyond the limits of time, so far positive as to be thought worthy to sway us and shape our ends, he reminds you that you have no proof of

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it, and that you have passed over into the region of speculations and shadows.

Though religious ideas be excluded from this creed and cultus, it does not follow of necessity that religious names and rites must be, — such names as God, the Soul, Immortality, and Eternal Life. But they are used invariably to describe things and processes on the hither side of spiritual existence. God is the unconscious energy immanent in matter, circulating through all nature, and showing ever a new phasis in the trees and the grass, and man and woman. He is not a Being out of nature and above it, but a force subject to it and locked in with its conditions. In the ever-living and glowing Cosmos we behold the beauteous face of the Supreme. The human soul is its life circulating in man, instead of the cedar, the myrtle, and the violet. The soul is immortal, not individually and consciously, but only in the sense that, when a man dies, the life that was in him is drawn back into the general vortex, to reappear by and by and blossom anew in flowers and animals and little children; and so man is sure of eternal life.

But when it attempts to transcend the sphere of visible nature with its growths and decays, it finds itself in a vast inane or a hopeless and boundless night. Death is not a transition to another existence on the thither side of nature,

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but a change of form within it. The region beyond lies on the imagination without form or voice or motion. Such is naturalism without religious ideas, sometimes with the pale adornment of religious phraseologies from which religious ideas have been expunged.

Religious naturalism differs from this mainly in the fact that it extends the domain of nature farther outward into space and time. It never transcends nature; or if it does, it finds itself in darkness or in spectral light, and comes back straightway to materialism for a place to stand upon. As it cannot rise out of the natural degree of life, and shake off the clogs of sense, its only resource is to drag along its cumbrous material, and wield it in spiritual things as best it may. It cannot rise to the conception of a purely spiritual world, but it can push forward the dominion of the natural world so as to include the dread hereafter. It cannot rise above the level of time, but it can extend its view longitudinally and get some glimpse of the adjacent plains.

Hence its view of death and of what lies beyond it. Its immortality is only the natural life prolonged. The external body wastes and dies and mingles with the dust again. To the natural senses and conceptions the man exists no more. But naturalized faith preserves the scattered dust

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to be combined anew, and so its hopes are treasured up in charnel-houses. Christ is to have a new incarnation on the earth, which is to be burned over and furnished for the risen saints; and here under the reign of natural law is to be the kingdom of Christ, amid the gorgeous flora of a sensuous paradise. Heaven and hell are not modes and realms of being above the natural degree of life, and freed of its conditions, but localities somewhere among the planetary and stellar spaces, whose precise position eludes for the present our poor optics and clumsy telescopes. Though the pains of hell are not physical altogether, yet the sufferings of the body, and its unpropitious and dismal surroundings, are the chief things that strike the imagination with dread. The Divine Being himself is naturalized and brought down to the plane of these conceptions. He is the supreme natural man. The creation and government of the world are a more stupendous mechanism, and its final destruction will be a mere tremendous exercise of natural strength on the crashing or crackling timbers of the universe. And so on. There is not a subject in the whole range of religious thought which has not been, so to say, completely carnalized by this mode of conceiving and representing spiritual things. The real future, the eternity towards which we travel and which is soon to fold us in, lies as completely

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void and formless to religious naturalism as to non-religious, and not an echo comes back to either as it sends its shout into the abyss. For them there is no hereafter which is above the plane of natural things. It is very true that theologizers of the school we describe complain loud enough of naturalistic tendencies leading to doubts of immortality; but they themselves go down and swamp in naturalism, the moment they attempt to spread their sails on that mystic and solemn sea.

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CHAPTER II.

NON-BELIEF.

It is generally a waste of effort to reason against hard and stubborn Denial, and fortunately that is not the state of mind we usually meet with when we discourse of a life to come. There is, however, a wide-spread conviction, that this is a subject that lies beyond the reach of human ken. It is well to admit that we are to live again. Probably we shall. But when we ask how, when, and where, we trend upon forbidden topics, which will yield us nothing but vain conjecture. No one has come back from the land of mystery; the language of revelation itself is indeterminate and variously understood. Let us confine ourselves to what we know, and do the work of this world instead of speculating about another. Such is the attitude of a mind by which this class of subjects is very commonly ignored. Probably a distaste for them has been increased by the fact that the sects have disputed about

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them and agreed in nothing, and so thousands outside of the sects attend only to their present business and "jump the life to come."

We would conciliate this class of minds if possible, and gain from them an attentive hearing. There are two suggestions, we think, which will not fail to get an audience with them at last. The first is, that, if there be a future life, it has probably some very important connection with the present. It is not likely — no candid mind will so affirm — that the after-scene, could we discern it, has nothing to do in shaping the end for which we live now; that two realms of being lie closely proximate, and men pass daily from one to the other, and yet have no inter-connection which it becomes us to know. Men do not reason thus respecting other periods of their existence. They do not think it of no consequence that childhood should have some preconceptions of the period of youth, and indicate what its studies are to be; that youth shall have some forecast of its manhood, and be educated for its work; that manhood shall comprehend in its view the period of age, and prepare to go down the stream sheltered from the storms. But what if childhood and youth, manhood and age, are only successive waves in the river of years, that rolls onward its mighty waters till they stir the vast ocean-waves whose throbs beat on for ever,

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though they never touch the shore? Is it likely that any period of an endless life is to begin *de novo*, — that any one of its ever-moving billows is independent of the rest, and not rather the resultant of all the antecedent forces? Does not everything about us and within us indicate that this life is preliminary and preparatory, — a segment, and not a circle; and do not all its consenting voices make up one grand prophecy of something to be hereafter? Can it fail, then, to occur, at least to him who admits the possibility of a future life, that what it is, and how, and where, are questions of momentous bearing on what the present life ought to be, and that hence the most insignificant occurrence may be fitted in to a vast and endless economy? If we are preparing for something, shall we not ask what? If we are afloat, and the shores move from us, and farewells are wafted from the banks, shall we not ask whither? Does not even the material universe indicate very distinctly an end beyond itself? Was it prepared with so much splendid garniture only for beings who perish and return to the earth to be "rolled round with its stones and trees"? Was all this lavishment of the Divine wisdom designed only to educate man for that, or is it not rather for a worthier and more lasting result that the worlds with rhythmic step travel the celestial highways and pour together their un-

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ending song? And if the light of the after-scene were turned full upon the fore-scene, should we not know better what to do and how to do it? and would not the fore-scene be elevated into new importance and grandeur, its smallest things be rescued from meanness and insignificance, and should we not feel as never before the dignity and beauty of our daily life?

If all this be so, can a second suggestion fail to occur to the non-believer,—that some means are probably at hand of gaining a knowledge sufficiently clear and distinct of what the after-scene is? Since it is probable that such knowledge will have a bearing on all our doings now, is it likely that the knowledge is withheld? If some have missed of it, is it not probably their fault, and not that of the great Revealer? and may not the sects have lost it through their own janglings, and because they would not be hushed before the Eternal Reason? And if we rise out of the sphere of their noises and stand and listen, shall we not be in a position to hear with sufficient clearness, not what the synods, but what the Spirit saith unto the churches? Yea, among all the churches, do not thirsting and honest minds obtain, under variant forms of statement, so much of the substance of truth as serves to illumine their steps, and is not the agreement more perfect than you suppose among all those who have

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been separated from the disputings, and caught inward towards the eternal melodies?

These considerations, we think, ought to gain for our theme a candid hearing, even from those who have excluded all such topics from their daily thought. They ought to convince the practical man that it may be the most practical subject that can possibly engage him, even as the calculations and formulas of Bowditch in his study were of more practical importance than the figures of any merchant's ledger to the sailor tossing at his helm upon the seas.

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CHAPTER III.

THE THEORY OF METAPHYSICS.

If we rise out of non-belief to positive affirmation, our thoughts must take one of three forms of conception. There are only three possible theories to be applied to the future life. If we think about it at all, we shall adopt one of them, either consciously or unconsciously, for none other has ever been conceived of by the mind or expressed in language. It is an important point gained, when modes of belief can be so distinctly classified that we can see clearly the range within which our choice must lie.

The first is the faintest possible departure from non-belief. It asserts that the state after death is one of mind without body, or, in other words, of "disembodied spirits"; and its mode of induction is to abstract all the qualities of body, and take what is left as our knowledge of the life hereafter. You must first go through the process of subtraction, and then look after your re-

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mainder; and by this careful ciphering you have all that you may affirm of immortality. Thus: — Body has form, color, extension, and divisibility into parts. Take these away, and you have left pure spirit, without form, without color, without extension, and without parts. Body is conditioned in space. Take away this condition, and you have mind or spirit out of space. Very well. Having denuded us to this extent, please tell us what there is left of us. We get for an answer, "the thinking principle," "pure essence," "a metaphysical entity," "a substance uncompounded and without parts," "pure simplicity," "a substance so simple that nothing can be simpler, and which may be likened to a point which is of no dimension," "a substance which has no parts and no extension, and is circumscribed by no place," "a monad, indivisible and unextended, and therefore immaterial."* It must be a "substance," for what is not a substance is nothing. But the substance must not have any form, for that would look so much like a body that metaphysical hair-splitting could hardly show the difference. The substance must not be extended, for extension re-

* Such definitions of disembodied spirit are made by Lord Monboddo, author of "Ancient Metaphysics," by Archbishop Secker, by Lord Brougham (see Discourse of Natural Theology), by Bishop Newton, by Dean Sherlock, by Dr. Good, author of the Book of Nature, and by many others.

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quires space to be extended in, and you are now supposed to be out of space; and it must be extended, if at all, either up and down, laterally or lengthwise, and then you would expand into dimensions, and that would be body again; and you are supposed to have left your body behind you. So, having lost your body, remember that you have become pure simplicity, or a mathematical point, from which you must neither be extended nor expanded a hair's breadth; for then you would expand into a heresy which so great a metaphysician as Lord Monboddo has pronounced "as absurd and impious as can well be imagined," and which Dr. Mosheim thinks endangers a very important doctrine of the Christian Church, namely, the resurrection of the material body.

The remainder, therefore, after our subtraction, is uncompounded substance compressed to a mathematical point, and without parts. If the reader should be disposed to ask, If there are no parts, how can there be any whole? let him remember that, in metaphysics, not only the whole is not always made up of parts, but that two and two do not by any means make four. And if he should be disposed to burnish his faculties in order to get at the profound meaning of these philosophers, we beg that he will spare himself that trouble; for we assure him, on their own aver-

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ments, that they do not mean anything at all. Some of them are candid enough to tell us that they do not attach any ideas to their own language except negative ones, and that, when they affirm anything of the state beyond death, they use phrases very much as an algebraist uses the terms of an unknown quantity. There is this difference, however. The algebraist has sure data by which to determine the value of the unknown term. The metaphysician has not; and we are left in woful doubt of how much value it stands for, or whether indeed it stands for any. "In the Scripture," says Edward Irving, as quoted by Clissold,* "the state of the soul, where it is set forth, is set forth to be a state of imperfection, as it needs must be without the body"; and again, "the actings and sufferings, the blessedness and misery, of a disembodied soul are what no man can conceive of, let him imagine and let him fancy till the day of doom." Lord Monboddo says, "No one can have a clear conception of a substance existing without parts"; and Sherlock acknowledges that it "sounds very much like nothing," and is what we can "form no positive idea of." Dr. Mosheim thinks we ought to be modest in our ignorance, and let the question alone. He is very sure that, when we

* New Church Essays, p. 46.

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step out of this world, we shall be without bodies; but he thinks we ought to shut our eyes, and bravely make the plunge, trusting in the power of God that we shall not go out in total darkness.

Our case, then, under metaphysical regimen, seems disastrous enough. They give us husks, which we eagerly strip away; but we find not a kernel of grain, or even a cob for the grain to grow on. Our existence tapers down to a point, and there they leave us. On the negative side, they are confident enough. On the affirmative side, they have nothing but words. We shall be without space and without body, but it does not yet appear what we shall be. Or rather it *does* appear; for Dr. Good says, ominously, "The mind, or thinking principle, can have no PLACE of existence: it can exist no-WHERE; for where, or place, is an idea that cannot be separated from the idea of extension, and hence the metaphysical materialists of modern times freely admit that the mind has no place of existence, that it exists NO-WHERE." * Or, in the language of a clear and forcible writer, who has run this theory down into its last dismal absurdity, as soon as a man dies, "*he goes nowhere and becomes nobody.*" If this is not a direct plunge into annihilation,

* Book of Nature, Vol. III. p. 7.

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we should think it was grazing as close as possible upon its borders.

Having left your body in the grave, therefore, you are supposed to be in limbo, reduced to a mathematical point. You must not expand, for then you will become body again; and that will render nugatory the doctrine of a future resurrection from the graves, and so be a dangerous heresy. You are not to make any motion, for motion implies space to move in,—requires a here and a there, and you must by no means project into space again. These philosophers, however, give you the assurance, that, when reduced to this "pure simplicity," you shall be in no danger of annihilation. You are not any further divisible. You are reduced to your lowest terms. You are "without parts," and therefore cannot be divided again, and hence have become indestructible. We think they are right here, for the destruction of nothing is not a conceivable catastrophe.

It is perfectly clear that these writers not only express nothing, but conceive of nothing, whenever they think in strict accordance with their own theory. No man ever conceived of spirit without form, or of anything without form, for the simple reason that no one has the power of suspending the laws of thought. Any mind may try the experiment to its ample satisfaction. Try to send your thought beyond death, and represent

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to it the region of "disembodied spirits" that exist "out of space." You may try, with Irving, till the day of doom, and still the vast future lies before you as a total blank. The moment you evoke anything out of the boundless inane, it shall rise on your thought as FORM AND BODY, and put to rout the theories of the metaphysicians. This hypothesis, therefore, in everything except the substitution of verbiage for ideas, resolves itself back into the notion of the non-believer, who does not allow that the after-scene should be made an object of thought at all. The metaphysicians tell us, after they have done, that we must not be curious and speculate upon these things. But why did they not say so at the beginning, and take their place with the non-believer, instead of pretending they were giving us wisdom, when they were only playing at shuttlecocks with words?

Form and substance are co-essentials of each other. As they cannot be separated in the nature of things, so it is not in the power of any one to separate them in his idea. As soon as you deny form to substance, you deny it existence.* You

* Cudworth, in the fifth chapter of his "Intellectual System," reasons finely on the subject of spiritual and angelic bodies, and introduces an array of authorities, both from the Christian Fathers and the ancient philosophers, some of whose arguments it would be difficult to evade. Dr. Mosheim, however, the scholiast of

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remove it from the category of actual things. In vain you take refuge in abstractions and verbiage. In vain you instance the qualities of virtue, goodness, affection, intellect, and so forth: they must attach themselves primarily to living beings, else they fade off into airy nothings, not without a name it may be, yet without a habitation. Qualities must attach to things and attributes to persons, or else be numbered among the quiddities of the Schoolmen.

The theory of the future life under examination is not only powerless over human conduct,

---

Cudworth, undertakes to refute them. He holds fully to the doctrine, that not only spirits, but angels also, are without bodies, and all his reasoning starts with the assumption that God is without body. If God can exist and act without body, why not angels and spirits? Such is his argument *ab ignorantia*.

The writer is a Trinitarian. It would be a luxury, if the topic were not foreign to our subject, to take up his logic and run it out. It would be pertinent to ask: Do you believe an article of your own creed, — the essential Divinity of Christ? And has Christ any body? Deny the first, and the road is wide open towards "Socinianism," if you are not already there. Deny the second, and the way looks pretty clear and direct towards the most spectral kind of Gnosticism. Deny both, and the slide into Pantheism is remarkably easy. Deny that God exists, and is manifest in some form which is above nature, and you will end by seeing him sunk in nature. Hence the great doctrine of a Mediator which the New Testament makes fundamental.

Pope says: —

> "There, dim in clouds, the poring scholiasts mark;
> Wits who like owls see only in the dark."

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since it utterly fails to make the motives of a spiritual world touch visibly on the affairs of this, but it fails as a motive power in calling a living literature into existence. All the great productions of genius have been evolved and nurtured under a very different regimen. No Iliad, that brings down the living divinities, and makes them mingle in human affairs, — no Divina Comœdia, nor Jerusalem Recovered, nor Paradise Lost, — not even those creations which the Drama calls forth under her potent witchery to unveil human nature to itself, — could ever have had existence under the inspiration of such a supernal world. As soon as the imagination crosses over the frontier, its wings drop frozen, and it falls into the limbo and dies. What is imagination, or what is faith, where all imagery is prohibited, and what image can start out of the vast abyss, where there is no form nor body in which it may appear? Body is denied to substance, and then substance straightway dwindles to a "point" and disappears, and we are in an unfathomable death-realm, where black night takes the color from things,* and not even a poet can find a myth for his machinery. Not an angel must show his face, or rustle with his wing, for these attach to bodies; and our philosophers will have it — and must, if

* "Rebus nox abstulit atra colorem."

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consistent — that angels are without bodies too, they also being "pure simplicities." All those great works of the human intellect which have been utterances out of the heart of humanity, and gone to its heart again, are so many protests against these notions of the supernatural, — notions that do not even allow a spectre to come up, for not a spectre can rise and gibber unless you allow him to be bodied forth. And as for those hopes and comforts which are the Christian's solace at the final hour, these metaphysicians have the privilege, when their game at words is over, of lying down to the great agony and being turned into nobody. All the consolations of their system go with them! But has the Gospel which brought life and immortality to light become reduced at last to this shrunken and shrivelled scroll?

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CHAPTER IV.

THE THEORY OF NATURALISM.

As we rise towards something more affirmative and tangible, we meet the theory of the resurrection of natural bodies which are to be made the future organisms of spirits. The resurrection is not to take place till the end of time, and the scene of it is to be the churchyard or the charnel-house, or whatever place may hold in deposit our earthly corporeity. But during the long period that is to interspace our death and resuscitation, what sort of a foothold are we to have in the universe? Three answers to this question may be distinguished.

The first is, that we are to have none at all. Our existence goes out altogether. We suffer a temporary annihilation. We are not only reduced to a point, but to nothing, until our bodies are revived again. This was Priestley's doctrine, who in holding it was a consistent materialist.

The second is, that we are to be altogether "dis-

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embodied," or by the reasonings of the last chapter be a "pure simplicity" only till such time as the sepulchres yield up their deposits. This is something gained. It is some comfort to reflect that we shall not be *in vacuo* for ever, though we must be pushed off into it to remain some thousands of years.

The third answer is, that during this long intervening sleep of the natural body we shall not be deprived altogether of corporeity. But our bodies will be so attenuated and intangible that we shall look forward with longings for the resuscitation of those which we have lost. Our bliss will be incomplete till we get them again, our heaven imperfect until consummated at the resurrection, when we shall come back to the earth, and get once more a secure foothold upon it, and in our recovered bodies enjoy a millennium amid the fauna and flora of renovated nature. The earth will be destroyed and re-created in order to become the abode of the risen saints.

Or, if our final condition is to be an unhappy one, we shall nevertheless suffer only a partial and incomplete retribution during the ante-resurrection period. Brought back into our lost bodies, their senses will be made more living than ever, but will only be open avenues for suffering to enter the soul and consummate its misery.

Meanwhile, in our attenuated corporeity, whith-

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er shall we betake ourselves to spend the ante-resurrection period? As it is only a more rarefied matter that we shall wear, we must be somewhere in space, and subject to natural law. Speculations on this point are various. The author of "The Physical Theory of Another Life" thinks we may possibly live in the sun, though he says he holds the hypothesis "cheap." A recent writer, whose book is open before us,* and which is recommended by sound authority, conjectures that hell may be in the craters of the moon, or possibly Uranus may serve as a Botany Bay to the bad spirits of our planetary system; while he thinks he discovers the possible locality of heaven in an unusually brilliant spot among the fixed stars. He thinks it not impossible that communication may some time be established between it and the earth, and that comets may serve as vehicles for that purpose. It was an ancient opinion that the wicked would be put inside of the earth, and kept in subterranean discomfort and darkness, and Bishop Horsely is said to have adopted it. Dr. Scott gives us the privilege of ascending into the air; and, as our bodies will be exceedingly rarefied, the ascent will be easy.

But wherever our locality may be, one thing is agreed upon, — that at the resurrection, and

* The Heavenly Home, by Rev. H. Harbaugh.

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in the post-resurrection state, we shall have our lost bodies again, to be superindued upon those attenuated ones, either for a more intense felicity or suffering. After having been turned into spectres for some centuries, we shall come back to the churchyards, and gather up our remains. But what if they are not there? What if, in the endless flux and reflux of matter, every particle of the poor dust that ever indued us has entered into a dozen other bodies also? Or what will those poor Aztec children do who were eaten and went into the bodies of other people? Or, as our bodies are changing all the while, which of those that we have worn shall we have again, and why the last one, that was laid, diseased and worn out, in the sepulchre? Or, after our bodies have been dissipated and flowed on again in the stream of life, and been turned, some into wood, some into leaf, and some into apple-blossoms, what reason is there in the fitness of things why we should have the same particles again, rather than any others, and why will our corporeal and personal identity be any better preserved? And why then locate the scene of the resurrection among charnel-houses, rather than among orchards or open fields? Is it a certain aggregate of particles that constitutes the identity and makes them at any time *my* body; or is it the ORGANIFIC PRINCIPLE that belongs to my inmost life, and changes to

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its own purpose all the matter it incorporates? That being the same, what difference does it make whence come the particles which it sucks up into its organism, and whether it has had the same ones before or not? And why, then, keep such an anxious watch at the gates of sepulchres, any more than among clover and cornfields?

Or what, after all, if the doctrine should prove true which Boscovich is said to have broached some time ago in his "Theoria Philosophia Naturalis," and which Professor Faraday says now he can demonstrate,—that the old notion of ultimate and indivisible atoms is a mere fiction, and that what we call matter is resolvable in the last analysis into points of dynamic force? It would be difficult to answer such questions to any except those who think God will not only work miracles, but self-contradictions, to meet all the exigencies of theology.

But suppose bodies somehow to come up out of the graves to meet us at the last day, and that we are to go into them as the troop of spirits did into the corpses in the Ancient Mariner, what are we to do with them then? Being material bodies, they will be subject to material laws; and hell must be a pit of material fire, and heaven a local paradise conditioned in natural space. That God should bring us back into these bodies to make us happier, if such indeed were a neces-

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sary means, might be made morally credible; but that he will empty the churchyards in order to furnish himself with more ingenious racks to produce torture, is not credible. As if those poor ghosts could not be made miserable enough in the volcanoes of the moon, or down among the central fires where no geologist would ever find them, without being brought back to the earth, and put into new bodies made for the express purpose of producing suffering. Search the universe with a microscope, and you cannot find that God has made any *contrivance to produce pain.* Pain always results from a perversion of the contrivances which he devised for pleasure; and analogy gives not the faintest whisper to teach us that he will ever create a new enginery whose special end is to torment the creatures of his hands.

But, aside from considerations of this nature, it occurs to us that there are two very stubborn objections against this whole method of theologizing. All theories made up after this fashion rest solely on certain ecclesiastical props, which are liable every moment to become more rotten and to give way. It is vain to say that they have the least scientific basis. It is vain to say that the Bible teaches them. It only teaches them by interpretations made in the interest of ecclesiasticism, whose disgrace and shame it has always

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been to butt blindly against scientific truth until in danger of knocking out its own brains. Columbus had to argue with it whole days, and after all he did not convince it that, when he came upon this side of the world, he would not be in danger of pitching off into nowhere. Over the active mind and the robust reason which leads the march of discovery, whether in the domain of spiritual or natural law, the influence of such theories is feeble enough. They are not received in the churches themselves by the common mind in its highest and most active moods, except as *excorii* which the authorities require of them to keep dried and preserved. We never sat down to converse with any one who had lost a friend, with the warm idea tenderly cherished, whose mind did not rise clean out of the sphere of this churchyard pneumatology. It is left behind in almost every earnest prayer, whose spontaneous utterings rise to the throne of grace. It is totally forgotten when the believer lies down on the pillow of death, and feels the throngs of the sweet societies gathering about him more bright than ever; not waiting among the fixed stars, and pining for their lost members among cadaverous bodies and dead men's bones.

We object to this method for another reason. It does infinite mischief to theology. To project carnal things into spiritual, and then judge of

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the latter after the methods of the former, is to introduce the abomination of desolation into the holy place. It not only brings theology into contempt with those outside the Church, but turns it from its true end within, as a means of making this life a preparation for another.

In the mind of every true believer there is one idea that lures him on and gives unity to all his efforts. It is his idea of heaven. Tell us what that idea is in any one's mind, and we may know whither he is travelling. It is his highest conception of all that to him is most lovely and desirable. It is the light that gleams before him and moves on like a beautiful star. It is the ideal for whose realizations he will spare no strivings, sacrifices, and toils. If kept true, it will be the most potent charmer to hallow grief and to sweeten care. You cannot do him a greater wrong than to darken it, or turn it into a fatuous light that shall lead him astray.

But what are you doing when you sink theology in naturalism, and bring down this idea to the level of his carnal conceptions? What is the consequence when heaven and hell are brought down into the natural degree of life, and made subject to natural law? Or, in fewer words, what follows when heaven and hell are to be reached by locomotion? It follows inevitably that we shall seek to enter the one or avoid the

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other by conditions arbitrarily appointed and imposed. The conditions will become intensely and grossly natural. Salvation will be through external appliances, covenants, and arrangements. The believer will expect heaven, not primarily by what he IS, but by the creed, and by the ceremonials required of him. It will not be by unfolding the angel from within him, so much as by ecclesiastical and precatory rites; not by a righteousness in him, but by a make-believe righteousness credited to his account, so that he can be lifted up and shown in among angels by the proper certificate and countersign. Hence the evils from which we suffer. Hence the ecclesiastical villanies in all ages. Hence the masses of worldliness imported into the Church and embarked for heaven. We do not mean that any church avows this in terms, or neglects a great deal of talk about sanctity and holiness. But sanctity changes insensibly into sanctimony, and myriads, with all the holy talking and praying, are dominated by the natural idea, and expect when they die to travel somewhere and bring up at some good place, for reasons that have no reference to their most cherished love. In short, when theology has sunk into naturalism, the highest type of character which it henceforth produces is that of the natural man acting through religious forms and sanctities, and its internally regenerating power has gone for ever.

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CHAPTER V.

FORESHADOWS.

We rise from these theories to something more positive than anything they can furnish. But before we attempt to unfold the pneumatology of the Scriptures, let us pause one moment and gather up the probabilities of the case. We may not be able to discover the truth ourselves. But we may be able to find some intimations and finger-marks that show us which way it lies.

Is it rational, then, to suppose that what we call natural body is the most substantial among the creations of God, or that the *materia* which composes it is the best substance of which bodies can be made? Is it probable that the natural degree of life is the most real of any, and puts forth into the highest and most glorious forms? Is it very likely that, while our spirits are clothed in this material vesture, they get the most perfect perceptions of form, color, figure, extension, contour, motion, distance, or see them under their

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highest laws and combinations? We trust we are not insensible to the charms and the grandeur of this material scene, where the seasons follow in their mystic round, and Day and Night and Even and Morn spread out their ever-changing panorama; nor can we move a hand along the surface of this body we wear, without a feeling of wonder and awe. We have not the least regard for the old Manichæan doctrine of the essential evil of matter, for it is the fair and beneficent creation of God. We would not give back to its kindred dust the clay garment which our friends have worn and made sacred, with indifference; rather would we watch over it with tender interest, and keep both the sod and the memory green. Whatever has invested a human soul and imaged forth to us its holy affections, we have a right to place among the treasured memorials of our love. But when you say that the substance out of which these bodies are made is the only kind there is, or the highest kind, we hold it a most improbable assumption. The human imagination in fact constantly transcends Nature, and paints a world beyond the dominion of her laws, where life flowers forth with sweeter grace and more celestial beauty, and the vast and the sublime are actualized in a higher expanse of grandeur. What we call matter is the most outward creation of God, and, so to say, lies on the

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circumference of his universe, the most inert of all created substance. Is it not extremely probable, then, that, as you rise out of its domain, and come nearer the Central Life out of which all things are evolved, you come among substances which are more real, instead of less so, and which are carved into forms that radiate more brightly the everlasting beauty? Will not the sense of existence be more vivid and plenary as you advance inward towards God, and is it not least so on the outer circumference? And if this be true, is it probable that, having risen out of the natural degree into that circle that gathers nearer around Him who is Life and Substance itself, you will be turned into a ghost, or into nobody, and be put to the hideous necessity of coming back to the churchyards for a substantial form to dwell in?

What is it that makes matter a substance at all, or even permits it to be? If our naturalism had not infected the whole subject of the creation, such a question would not be pertinent. The conception of the natural mind is, that God rose up at a certain epoch and made the universe out of nothing, and after working six days brought it under its present arrangements; since which it has gone on like clock-work with God's oversight and care. He exists outside of it somewhere, and reaches across space to regulate it and keep it going; and when he thinks it has gone long

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enough, he will reach across again, and smash it in pieces or burn it up. The subjects of Creation, Providence, Divine Government, Eschatology, all are affected with our naturalism, and God becomes an almighty mechanic, and not a Creator and Governor. But can any reasonable mind doubt, in its highest thoughts and moods, that the inmost principle of matter is the Divine Life itself, — not the Divine Essence, as the Pantheist would say, but an effluence from it, whence all the qualities of matter are but as the leaves and blossoms from a parent stem? And is it not therefore true, — not that he created it once out of nothing, — but that he creates it every moment out of himself? And does not the great truth begin to dawn upon us, that the relation of creator and created subsists all the while, and if suspended for a single instant, the universe vanishes like a bubble that breaks in air?

One of two things you must believe, — that matter is self-existent, as the Atheist says, or else that it exists because a Life not of itself transfuses it and gives it laws. We broach no theory as to what matter essentially is. The Atomic philosophers may be right, or Berkeley may be right, who resolves matter into states of mental perception, or Boscovich may be right, who resolves it into points of resistant forces.

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All that we assume is, that God alone is self-existent, and that nothing else can ever become so, and therefore that what we call the qualities of matter are manifestations from that inmost life whose pulse-beats pervade every atom of the mighty aggregate; that He alone is; and that all things live by Him.

Follow this train of thought into its grand results, and can you miss the conclusion, that whatever is nearest in degree to the Divine nature receives the Divine effluence in such ampler measures that it is more brightly real than anything we have on this low plane of carnal perception, and that the spiritual world must therefore spread out its phenomenal scenery in forms the most substantial of all created things?

Then ask yourself the question, Which is nearest in degree unto God, mind or matter? Mind certainly, for here first we receive that all-plastic energy which shapes the soul into the Divine image before its pulses beat down into our bodily frames. And if mind be nearer in degree to the Divine nature than matter, is it very likely the nonentity which the metaphysicians make it, and not rather an ORGANISM, flooded with an intenser life and constituting a diviner substance, and which, therefore, will appear in diviner form when free of its earthly condition? Will our existence then taper down

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to a point as we ascend towards God, and not rather expand and glow into organic proportions, compared with which earth has nothing so goodly or so fair?

But put the subject in another light still, and let the appeal be made to our highest experience. Are there not times when the soul asserts her supremacy over the earthly body, and even her independence of it, and rises into a realm of bliss and purity which the body knows not of? Yea, when the body hangs about her not only as a clog, but a torturing rack, has she not soared upward and left it stranded, and enjoyed converse with eternal things such as it never helped her to enjoy? Apart and "behind the wall of sense," have we never been caught up by high communings into that diviner sphere where are the substances of which earth is only the shadow, —

> "As sings the lark when sucked up out of sight
> In vortices of glory and blue air"?

And is it not therefore probable that we wait here for the consummation of the heavenly felicity after the material organism has been excluded for ever, and that we shall not be waiting there to come back to natural life in a reunion with the deposits of cemeteries and charnel-houses?

Put the subject in another light still. Let the argument start from what has been very well called the symmetry of the universe. The author

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of "The Physical Theory of Another Life" supposes that this symmetry can only be preserved by ascribing to the universe a threefold extension; — first, as extended through natural *space;* secondly, as extended in *duration* or in time; and thirdly, as extended in *kind*, or by diversity in modes of being. He computes the vastness of the material creation, — this lowest platform of existence. Notwithstanding the velocity with which light travels, passing ninety-five millions of miles in a little more than eight minutes, there are millions of stars so remote that they may have ceased to exist three thousand years ago and yet appear in their places; and there may be others which joined in the morning hymn of the creation, whose light has not yet travelled down to us, but is on its way, and when it reaches us will disclose new gems in the firmament. With these data, the writer puts an analogy like this: "Let us imagine ourselves to have come up to the exterior wall of a vast palace which we have already seen to cover many acres; but on entering the outer gate, and in passing through its courts, we find that the enormous structure rises only one story from the basement; that its chambers are all of uniform dimensions, are all alike in embellishment and furniture, and in seeing the first of its thousand halls we have seen all. And what if an unvarying ceremonial, an endless round of dull manœuvres, repeated day after day

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and year after year, comprises the history of the personages of this palace. The very idea is insufferable."

Strange that from such a stand-point the writer should not have taken a higher step, that would have cleared him at once of materialism, and not suffered him to sink back and swamp in it again. The idea *is* insufferable, that with this vast foundation there is no corresponding altitude; that the universe is only one story in height; that life is spread out over these boundless flats, but does not also RISE UPWARD IN DEGREES; that we have unlimited space and endless time only to go through the dull manœuvres of existence under material conditions; that the creating Mind spreads out its multitudinous forms and scenic glories over the plane of this natural degree, without at the same time extending outward through those higher degrees, and giving them also their phenomenal worlds to reflect his brightness in variant hues and strike another chord to his praise. The idea *is* insufferable, that such phenomena as form, figure, color, extension, distance, which are only the exfoliation of the Divine mind, can take place only under natural law, and for material purposes, and that in higher realms and modes of being they may not exist solely under spiritual law, and open quite a new page of wonders in the book of the Divine beneficence. The idea *is* insufferable, that bodies

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may be made to differ as greater or smaller, or more or less rare, and not at the same time be made to differ IN SPECIES, so that the universe can not only have vastness in extent, but vastness in compass and range.

This being so, what will man's course probably be as a progressive being? Will he tend from the lower apartments towards the higher, or will he be kept eternally in the routine of the basement? Will he not ascend through those higher chambers that rise rank above rank, and increase in splendor as they rise? And having once passed out of the natural degree of life, will he be likely to hover about the cemeteries in order to get back into it again? or will he not see a hand that still beckons him higher among the angelic symphonies and hallelujahs? *

* A book bearing the singular title, "The Wisdom of Angels concerning Divine Love and Divine Wisdom, by Emanuel Swedenborg," was published in this country in 1794. It contains, among other things, a dissertation on the "Doctrine of Degrees," and under its peculiar terminology the reader does not at first get the pith of its philosophy. But when he does get it, he sees the amazing sweep of the principle set forth, and its constructive power in theology, and that by missing it every school of materialists has stuck fast to the earth, — Pantheism, babbling of sacred names that mean nothing, the Church glooming among the sepulchres, and modern Spiritualism offering us a future world of sublimated matter; and he sees, too, that without the key which this principle offers they will never get out of that prison-house, but knock their heads eternally against the bars.

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CHAPTER VI.

FORESPLENDORS.

We come now to the only theory that remains to us of the future life, and our contemplations must be in accordance with its principles, if we think at all and think rationally on the themes of immortality. It ceases, however, in our judgment, to be a theory, for it is not one of those guesses at truth which are made by the wit of man. It is the sacred pneumatology unfolded to us in the whole course of Divine Revelation.

If any one will take his Bible and read it through with his eye specially open to those passages which bring the things of immortality clearly within his range, he will be amazed at the richness and fulness of the Divine disclosures upon this subject; and he will wonder whence could have originated the current aphorisms of non-belief, that "little is said upon the subject," and "we must not attempt to pry into it." From the beginning to the end of the Di-

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vine dispensations the fact of a spiritual world is assumed. No attempt is made to prove it logically, for the simple reason that rents and openings are constantly made, through which it floods the earth with sunbeams.

A spiritual WORLD, we say, and not a future state merely; a world of forms and substances, and organized existences, whose intense life and giant realities are in striking contrast with the pale tints and dull activities of this natural state of being. Why have these passages to so great an extent been blinked at and ignored? Is there any other reason than our habits of sensuous thought, which regards all objects but natural ones as only shadows?

The Scriptures adopt two distinct methods by which to give assurance to the believer and bring him under the influence of eternal things. The first is that of promise, — promise of the blessed inheritance, — as Jesus when going away left the assurance that he would prepare mansions for his followers, or as Paul when he wrote to relume the faith of those who wept for them that had fallen asleep. The second is that of DISCLOSURE, the visible evidence which comes in those angelophanies which uncover eternal verities to human gaze. The former certifies us of the fact of immortality. The latter does more; it unveils its laws and methods, and in so doing

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gives us in the Sacred Scriptures a clear, consistent, and beautiful pneumatology.

We will select a few passages of the latter class, and then we will indicate the laws of existence which they bring fully into light. The Old Testament abounds in them; but the New Testament is itself an apocalypse of the Future in the Present.

Genesis xxviii. 10–17. Jacob "dreamed," the record says. But while the natural senses were locked fast, an inner sense was touched, and opened, and made to apprehend other and higher things than dreams are made of. Another class of agencies appear rising rank beyond rank, and disclosing the future course of the Divine Providence. His natural senses open again, and so impressed is the patriarch with the higher verities that exist within and beyond them, that he pronounces the place "dreadful," and "the gate of heaven."

2 Kings ii. 9–12. The history and writings of a class of persons called prophets comprise a very large portion of the books of the Old Testament. The reader may not have noted the special significance of the fact that this class of persons have two distinct functions. One is that of prediction, by virtue of which they simply deliver the mes-

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sage that comes to them, with the formula, "Thus saith the Lord." The other is that of prevision, and is a higher and ampler endowment. By this the prophet has open view of the realm of causes, and with a new power of perception is confronted with the objects and environed with the scenery of a higher world. Let the reader keep carefully in sight this distinction between prophecy and seership in passages cited from the prophetic writings and history.

In the passage above cited we have the history of what is generally called the translation of Elijah. Both Elijah and his companions have premonitions that his transition from natural to spiritual existence is at hand. "Knowest thou that the Lord will take away thy master from thy head to-day?" "Yea, I know it; hold ye your peace." In view of the solemn parting which was soon to take place, Elijah says to Elisha, "Ask what I shall do for thee, before I be taken away from thee." And Elisha said, "I pray thee, let a double portion of thy spirit be upon me"; that is, I pray that I may receive in the fullest sense thine own special endowments. The reply is, "Thou hast asked a hard thing; nevertheless, IF THOU SEE ME when I am taken from thee, it shall be so unto thee; but if not, it shall not be so"; which means, if you have open vision of the change that awaits me, that of itself will

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show that your prayer is granted, and that you have the highest prophetic endowment. And as they went on and talked, they were parted asunder, and Elisha saw the prophet ascend to heaven on "the horses of fire and the chariots of fire." What became of the natural body we are not told. But that *this* was not what was taken into heaven is clear from the fact that it required a new kind of perception to witness the spectacle. It was not a transfer from one *locale* to another, but from a lower degree of existence to a higher, and it required the gift of seership to apprehend it and the stupendous agencies which it involved. It was not therefore a translation, but a transfiguration; not an ascent through the air to heaven, but an ascent through the altitude of being, precisely like the changes of mortal dissolution.

2 Kings vi. 11–17. The mantle of Elijah falls on Elisha; that is to say, the highest function of the prophetic gift becomes his also, for he sees those objects that lie within the realm of causes. He reveals the secret counsels of the Syrian king, and becomes obnoxious to his vengeance. The king sends to arrest him. To make sure of success, he arms a great host, and provides horses and chariots; and they go by night and beleaguer the place where the prophet is abiding. It is the town of Dothan, which lies twelve miles

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north of Samaria. A great host of horses and chariots to arrest one poor prophet, who has none to defend him but a single servant! Morning comes and lifts away the darkness, and the servant looks out through the space that surrounds the city, and the Syrian army appears in all its numbers. "Alas, my master, what can we do?"

The prophet regards with indifference the glittering cavalcade, for he sees what his servant cannot. "Fear not, for they that be with us are more than they that be with them." And Elisha prayed, and said, "Lord, I pray thee OPEN HIS EYES THAT HE MAY SEE." And a new sense in the young man is indeed opened, and the agencies of Divine Providence, invisible to mortal sight, "the horses of fire and the chariots of fire," appear, — the ministries by which the good man is engirded when others see it not, and drawn up into the Divine protection, though in the midst of difficulties and visible dangers.*

* It has been asserted by some writers, that, in the angelophanies both of the Old and New Testament, the angels assumed a material body for the purpose of making themselves visible to men. It is a sufficient reply to this, — first, that there is not a shadow of evidence for it, and that you might just as well assume that human beings have no bodies except while you are looking at them; and, secondly, there is evidence enough against it in the facts of the case. The disappearance of the angel is as sudden as his appearance. What becomes of the assumed material body when he has done with it? According to this notion, when he disappears he ought to leave a corpse behind him.

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Ezekiel, first chapter. In this, we have described that highest of the prophetic state in which prophecy passes into seership; when the natural world is excluded, and a higher one rises objectively on the inner sense, couched for this very purpose by the Divine hand. A new order of intelligences is revealed, another firmament is over their heads, other scenery is round about with its own series of imagery, and other forms appear in which the spirit bodies forth its fulness of life. "And when I saw it, I fell upon my face, and I heard a voice as of one that spake."

Luke iii. 21, 22. "Now when all the people were baptized, it came to pass that, Jesus also being baptized, *and praying*, the heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven which said, 'Thou art my beloved son; in thee I am well pleased.'" In the parallel passage in Matthew it is said, "The heavens were opened *unto him*." We hope it is not necessary to show that other than the natural heavens are here spoken of, and that prayer with the Saviour was none else than opening upward the inward mind until it lay manifest under divine and celestial presences, which were above it and with it as another day.

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Luke ix. 28–36. The transfiguration was one of two things. It was either a dream of the three disciples, or an open vision of veritable existences. Which of the two we are to regard it may be very easily determined. Happily, the Greek word, unlike the English, is fixed, and held invariably within a certain range of meaning.

The language of the narrator is: "Peter and they that were with him were heavy with sleep; and when they were awake, *they saw his glory*, and the two men that stood with him." Here it is evident that they first passed through that process which locks up the outward senses, and then the inner mind rose more wakeful than before to an apprehension of higher things. The Greek word rendered here "they saw," is εἶδον, a word which *never* applies to dreaming, but invariably implies, not the mental act of perception only, but the object of it also. This shows most clearly, that the spectacle on the Mount of Transfiguration was not phantasmic, but real, and that it was a disclosure to the disciples of their Master, not in the mortal and suffering form which appeared to the outward eye, but in that immortal and divine form by virtue of which he was ever "in heaven," and held converse with its glorified inhabitants.

Luke xxiv. 1–9. This passage describes some

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of the circumstances attending the resurrection of Christ, and we refer to it here for the special purpose of educing the principle involved in the appearance of the angels. The variations of statement on this subject have caused needless perplexities and discussions on the falsely alleged contradictions in the four narratives. On comparing them together, you find that the angel-appearances were not the same to all the witnesses. Mary looked into the tomb, and saw there two men in shining garments. Peter and John came out of the tomb just before Mary looked in, and saw nothing. At the same point of time some saw one and some saw two, some in one place and one at least in another. All the difficulties in the case arise from the absurd assumption that these angels appeared in bodies like ours, and to the material organ, whereas from the whole account it is evident they were apprehended through *a change in the minds of the percipients*, slight in some, more full in others, complete probably in none; so that some saw more and some less of those transcendent ministries which, within the veil of mortal sight, waited around the central fact in the Divine plan for human redemption. If there is any doubt as to the nature and method of these appearances, it may be dissipated by reference to verse twenty-third: "They (i. e. the women) came, saying that they

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had also seen a vision of angels, which said that he was alive." The word rendered "vision" is here ὀπτασία, — a word which in the Scriptures is *never* used to signify natural sight, but is invariably employed to describe the mind's open apprehension of supersensual things.*

Acts i. 9 – 11. This passage describes the circumstances attending our Lord's ascension. The reader's special attention is here directed to the fact of the sudden appearance on the scene of "two men in white apparel," and their disappearance from it.

Acts vii. 55 – 57 describes the death of Stephen the protomartyr. "Being full of the Holy Ghost, he looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God." The reader will please note the fact that this solemn perspective expanded upon the martyr's gaze just before his death, and that the by-standers saw nothing of it. Had it been visible to those cruel murderers, their deed would have been arrested. But while the blows were falling upon the sufferer, and only

* See Luke i. 22; Acts xxvi. 19; 2 Cor. xii. 1.

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their bloody work was visible to them, he saw the eternal gates lifted up, and looked full on immortality.

Acts ix. 1–18, xxii. 6–16, xxvi. 12–18. We have here three different accounts given of the conversion of Saul of Tarsus, — one by Luke, and two by Paul himself. They are variant, but being compared, and all the facts brought together, their consistence is admirable and complete. The order of events is clearly this.

Damascus, a city of Syria, is about one hundred and thirty-six miles from Jerusalem, and by the ancient methods of travelling was about six days' journey. It is skirted on all sides by sandy plains, that burn and glister under an orient sun, but the city itself stands on a little oasis, watered by a single stream, that divides into many threads, which wind through the streets and fill it with the low murmurs of rills. It is the Syrian capital, is embowered in trees, and thus rises like a green islet out of the wide sea of scorching sand. It contained a Jewish synagogue, some of whose members had apostatized from the Jewish faith and become Christians.

Saul is a young man and a bigoted Jew, educated in the best Jewish school of theology, and learned in all its lore. He is fresh from his studies, and full of zeal and endowed with high

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intellectual energies. He brings the case of the Syrian apostates before the Sanhedrim at Jerusalem, obtains from them letters of authority and an armed police, and starts for Damascus for the purpose of arresting the heretics, and probably putting them to death. He has come within sight of Damascus. It is high noon, and they can see the city away through the hot and stifling air, and they feel sure of their prey.

The noon is blazing down upon the Syrian plain, and we appreciate the force of the language when it is said that a brightness greater than that of a Syrian noon now surrounds the travellers and overpowers them. And please observe the difference in the impressions made on the minds of the company. They all witness a sudden and intolerable brightness. They all hear a sound, resembling probably that of thunder, rolling down out of a clear sky.* Damascus, the green oasis, suddenly disappears from their sight; they perceive only the blaze that involves them; they cannot bear it, and they fall prone. But one of the company perceives something more than a blaze of light, and hears something more than a rumbling sound. Within that blaze there is a person, and within that sound there are Hebrew words, and he hears his own name

* Compare with John xii. 29.

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articulated aloud, "Saul, Saul, why persecutest thou me?" "Who art thou, Lord?" "I am Jesus whom thou persecutest. Rise and stand. Go into the city, and it shall be told thee what thou shalt do." The light pales away and disappears; they rise and stand, but all is a blank now to Saul. He is blind. The intolerable blaze is followed by midnight blackness, but his attendants see again, and the green city looms up in the distance as before. They lead the blind and stricken man into it, and he now inspires pity rather than terror. They conduct him to the house of a friendly Jew, where he betakes himself to contrition and prayer. Though all is dark without, light begins to dawn from within. For, behold, as he is praying, a sweet and kindly face seen in vision melts through the gloom, until the form of a man stands before him and lays his hand upon him in blessing. He knows not the benevolent face, but it is the presage of heavenly mercy. Three days pass away, and a footstep enters his apartment. A hand is laid upon his head, and a voice tells him to open his eyes. His eyes are opened, and lo! he looks up into the same face that came before him in vision. It is the face of Ananias, a converted Jew, — one of those persons whom he came from Jerusalem to imprison and slay. He rises and is baptized into the faith he so lately hated and persecuted.

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The word again rendered "vision" in the Scripture narrative of Saul's conversion is ὀπτασία, — a word specially used to designate the sight of objects which are not within the sphere of the natural senses.

The Apocalypse. This is the only book of the New Testament which is prophetical throughout; that is, in which all the scenery is strictly and entirely extra-natural. The reader will note carefully the expression of the writer at the beginning, "I was *in spirit*," — ἐν πνεύματι, — an expression specially appropriated to describe a change in the inner mind produced by quickening and elevating that sense which becomes cognizant of the objects of a higher sphere. It does not denote a sharpening of the natural sight to discern things more subtile or remote, but just the reverse. It denotes a closing up of the natural sight, and the opening of a new eye to a light that never strikes our fleshly eyeballs. From this state the prophet of Patmos gives us the vast and solemn panorama of what he saw.

It comes not within our scope to expound the Apocalypse. *Abstine manus, improbe*,—Keep off profane hands. It has been constantly expounded as if it represented natural things by natural things, and, following this method, Dr. Cum-

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mings finds in these chapters cholera, potato-rot, influenzas, Napoleon Bonaparte, and so forth. Not till we purge ourselves of this vice in theologizing will the expositors be able to open the book and loose the seals thereof. What we here indicate is the fact of extra-natural scenery, spread out in such wise as to body forth a life so much more intense than aught we experience here, that even the prophet could not bear the sudden blazon, and fell as one dead under the too ardent effulgence. Let Lord Monboddo, and the scholiast of Cudworth, put their eye here for a moment where the prophet has so poised his telescope as to sweep the higher heavens and bring them near, and then let them say whether God is beholden to dull matter alone in the creation of worlds, and whether the phenomena of form, color, extension, distance, motion, may not be produced otherwise than under the combinations of natural law, and in a sunlight so much more warm and full, that the earth in comparison seems to suffer eclipse, and to hang like a corpse in the shadows.

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CHAPTER VII.

THE BIBLE PNEUMATOLOGY.

We have only indicated the more prominent among the passages of the Divine Word which contain the disclosures of a future life. We ask the reader to take his Bible, and go through with it with his mind intent on this subject, and note how large a portion of it has been ignored. We now proceed to enumerate the laws and modes of existence which are here brought clearly into view.

1. First, the reader will notice that a spiritual world is revealed whose scenery is objective; that it is a WORLD, and not a state merely; a world, not only of substances, but of bodies and forms; and that these bodies and forms glow and pulsate with a more plenary life from Him who is the life of all. Let him take note of the fact, that the exhibition of body, form, figure, and extension does not by any means cease, but, on the other

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hand, that these are continued with such higher and more overpowering majesty that the percipients could not bear the disclosure. So far from being unreal and spectral, it is the reality of which earth is only a dull and feeble adumbration.

2. Then take note of the fact that it is not disclosed to the natural senses of the percipients, but invariably to an inner sense touched and elevated for this very purpose. Hence, that it is a world that lies out of the range of natural space, and its substances differ from natural ones, not in tenuity, but in species. Its fields are not to be reached by travelling through the planetary distances, but by having the soul made cognizant of its presence. This may be made apprehensible by illustrations and analogies.

There is a child asleep amid summer scenery, shut in to a dream-world of his own. In that dream-world he sees a variety of pleasing objects, frolics with his companions, and plashes in the brooks; and so delighted is he that his cheeks are aglow and a smile is playing around his lips. It is all real to him, and he knows for the time of no other mode of existence. But all the while he is in a world still more bright and objective, of which he has not the faintest cognizance. The fragrance of flowers is wafted over him unper-

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ceived, and the warble of birds falls unheeded upon his ear. He is in two worlds at once, — consciously in one, unconsciously in the other. How will you transfer his relations from the first to the last? How will you bring him from the dream-world into the real one? Not by taking him on a journey through space, but simply *by waking him up*. Close one set of senses, and open another, and the whole work is done. One world vanishes, and another opens upon him its endless range of objects. So it is with us. We dream now; we shall wake anon, and wonder at the fields which lie about us and the skies that bend over us.*

* "Suppose that a man had been created without the sense of hearing or of sight. He stands by the waterfall: the wild magnificence of the surrounding scene, the rainbow softness and repose blended with its energy, the deep and awful harmony of its tones, uttering themselves in the solitude of nature, are there; but to him all is silence and darkness. He goes out as the gray dawn feebly spreads itself over the east, ray after ray shooting up into the darkness of night, till the whole horizon is glowing, and the sun comes forth amid a general burst of song from field and grove. Still to him all is darkness and silence, — no voice, no light, and no intimation that such things are. A tradition there may be, like our traditions from prophets, that to some of his race, in distant ages, strange revelations respecting these things were made; but they soon faded out, — the light he supposes shone but for a day, and ever after a universal blank overshadowed the earth. But suddenly his ears are opened, and unimagined sensations throng upon him. Melodies that seem from heaven, all harmonious sounds of winds and birds and flowing streams,

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3. The reader will not fail to notice another fact of the first importance What we call the soul, the immortal man, is not a metaphysical nonentity or "pure simplicity," but an organism more perfect than that of the outward body, because more replete with the Divine energies. On this

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break in upon the silence of centuries. Then his eyes are opened, and a new creation is before him: earth and sky, with all the changes that pass over them; the approach of morning and evening, of spring and summer; and not less than these, the human face, on which are imprinted like passing lights and shadows the various emotions of the soul; — all these, amid which he has lived from childhood, come out as a new order of being

"Now is it unreasonable to suppose that a new sense added to what we now have might reveal to us qualities and beings as much brighter than any we now witness, as the revelations of sight are brighter than the objects of touch? For example, we now see only effects, the plant, the tree, the man, and the coarse material out of which they are formed. But why might not a sense be given to see the causes which we know must exist? And what a revelation would this be, — to see all the secret causes that are at work in matter, producing the marvellous revolutions that are now in everything taking place on the earth! But suppose this faculty so enlarged as to take in the causes that act not only on matter, but on mind. Might it not be that spiritual influences would be revealed, surrounding us, going through our lives, coming when we least suspect it, like songs and sunbeams upon the blind and deaf, and lingering with a more exquisite beauty and melody around what seem to us the most lonely, dark, and disconsolate hours? Might we not then see that they who had seemed lost are still around us, — that Jesus, that the wise and good of all times, who lived and died for man, did not close their ministry with their lives, but are still with unseen counsels helping forward the great purposes of God?" — *Rev. J. H. Morison.*

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point we refer specially to the scene of the transfiguration, when Christ appeared to the disciples as the Divine Man whom the Roman spear could not pierce, the same as after the earthly organism had been excluded, and he was revealed to St. John, ἐν πνεύματι, from the glorified state. Man, immortally organized, does not appear as such when included within these earthly conditions, for the simple reason that immortal substance differs in species from natural, and is therefore cognizable only to a higher order of perceptive faculties. All the more, however, does the soul live, an organization in itself, though acting now through the instrumentalities of flesh and bone and sinew.

4. Another truth dawns upon us, which we pause to notice here, without attempting to spread it out in all its bearings. It will be seen, that, while all the qualities we have enumerated — form, color, figure, motion, extension, nearness, distance — pertain also to the spirit-world, there is this essential difference, that they exist there, *not under natural law, but under spiritual.* In other words, they exist there as the exhibition of moral and spiritual qualities, and not as the exhibition of an outward and sensuous beauty. No sensual paradise is revealed. Everything is alive and aglow with spiritual truth and celestial goodness,

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and from these come all its charms and glories. As this principle signalizes most impressively the pneumatology of the Bible, and clears it heaven-wide of the slough of naturalism, we will endeavor to give it as lucid an illustration as it will bear.

In Revelation vii. 9 – 14, the Revealer describes the ritual of heaven, and speaks of the worshippers as "clothed in white robes," and again as having washed their robes "white in the blood of the lamb." We perceive at once that this describes the inmost life of the celestial worshippers, that the "robes" are put on, not from without, but from within, and are the exfigurations of that celestial purity and innocence which have been wrought in the redeemed by the Lamb of God.

Again, xxii. 1 – 2, we have a description of delightful scenery, — a river clear as crystal, fringed on either side with trees that hang with delicious fruits. But the reader is not in the least danger of a relapse into naturalism, for he sees by the whole description that all this scenery is the manifestation of spiritual and moral attributes and qualities.

Again, we have a description of day without night, xxii. 3 – 5, but it is not day produced by natural suns. "Solemque suum sua sidera norunt," — they know their own sun and their own stars. Such is the more full and open per-

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ception of God's presence, that this is the sun which invests the fields with light and makes an eternal day.

So again, with a secure grasp upon this principle, we are not in the least danger of being misled when we read the description of the state of unhappy souls, — the lake of fire that ever burns, and the smoke of their torment that ever ascends. These also are descriptive of moral and spiritual qualities, of unclean lusts and dark delusions become phenomenal, and flinging their colorings and shapings over the world in which they dwell; not of a place into which souls are transferred by outward arrangements. There, too, is an outward world as well as an inward, but one unfolds and glasses the other, and the spirit always imprints itself on its own surroundings.

We cite these as special illustrations; but take any prophetical portion of the Bible, and seek the principle that underlies its imagery, and you shall find invariably that what we here regard as the natural qualities of things there cease to be such altogether, and are, so to say, completely humanized. They exist and combine under another law, and body forth a redeemed or a degraded humanity. In the whole gorgeous panorama which the prophet unrolls, there is not a shade nor a tint which is not a reflection of a more interior life, and all changes are but the

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variations in its lights and shadows. Mohammedan or millennial Paradises, or the Tartarus of heathendom, or of a heathenized Christianity, are there unknown.

5. The proximity of the spiritual world to this is another truth brought distinctly into view; but if the reader will exercise a moderate amount of intelligence, he will perceive that this nearness is not of the nature of juxtaposition of body with body. Not as the author of the Physical Theory conjectures, nor as the current "Spiritualism" teaches, — that the spiritual world is a subtilized natural one on the plane of materialism. It is above us, not in space, but in the higher degree of its life and the higher species of substances that compose it. But it is near us, and we are in it because our souls are of like substance, and are organisms to receive its spirit and breathe its airs, and have latent in them those orders of perceptive powers capable in due time of giving us open relations with it, and unobstructed sight of its transcendent glories.

Under the guide of these principles, very simple, and as it seems to us very plain, the Bible pneumatology stands before us clear, distinct, and rational. We leave behind us alike the nonentities of metaphysics and the absurdities of naturalism, and the spiritual world rises out of the

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dreary inane, rank beyond rank, away towards the foot of the throne, each rank instinct with new life as it ascends, because nearer in degree to the source of being, each occupying a plane of existence that grows in beauty as it rises;—"Largior hic campos æther, et lumine vestit purpureo,"—where an ampler ether invests the fields with purpureal gleams.

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CHAPTER VIII.

DEATH, AS GOD ORDAINED IT.

THE change which we call death is to be contemplated from two points of view: first, as an ordinance of Providence; and, secondly, as an evil after the laws of Providence have been infringed by sinful agency.

What death is in its essential nature doth very plainly appear. It appears from our preceding course of argument, and it appears from all that we know of it in lower natures. Death is the removal of an outgrowth after it has accomplished its functions and become a hinderance, — the outward bark of the tree become dry, and scaling off that the tree may expand with more thrift and freedom. Death is a necessary stage in human progress, of which the lower analogies prophesy in strains of joy.

Man's progress has three distinct and successive stages. He has three times to be born before he knows the full endowments of his nature. He

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was not made perfect at once, because he would not then have had the bliss of an unfolding and progressive life. It was designed that he should rise from lower to higher, the goodly prospect ever enlarging, each preparing for the one that shall follow; so that nothing becomes old; all is changing and all is new.

First is the natural birth. He begins his existence on the plane of nature, and seems only a more fully developed species of the animal kingdom. He comes with sensuous wants and appetites, and when placed side by side with one of the lower animals, you would not discover at once those powers that distinguish him from them; just as the living seed seems not to differ at first from a portion of inorganic and lifeless matter. But wait awhile, and the one crumbles and perishes, while that which contained the vital principle shoots forth the living blade. The ignoble form of the brute conceals no order of powers that are held in waiting. It is otherwise with man. You soon find that there is quite another series of faculties that stir within him and claim their birth. Let the animal nature be satisfied to the full, and the senses be regaled with all that is most seductive in sights and sounds and fragrance, — there is a nature still which is not satisfied, but keeps calling for objects of which sight and sound and fragrance bring no sufficient tidings. The

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animal gradually disappears, and the man is disclosed. This shall increase, while the other shall decrease. So far from finding here nothing but animated flesh, you discover a spirit allied with seraphim included in this animal frame. Not from the sphere of sense without, but from within, and from a mystic world, come the idea of God and tidings of immortality. Reason, and conscience, and affections dear and holy, unfold under these new ideas, and their highest combined action is that faith to which a new heavens and a higher order of being unroll their mysteries and pour down their warm illuminations. Now, therefore, comes the second birthday of man. He wakes to a new consciousness, that of spiritual existence, that of relations to a world which eye hath not seen, but which hath projected its image into his soul. It is his spiritual birth. Before, he trod the earth, but little higher than the animals; now, he walks beneath the heavens, but little lower than the angels.

But is this all? Is the man full grown, and has he yet come into a world that gives full range to his powers? No, it is not all. It is true, that, up to a certain point in its progress and enlargement, the spirit needs none other than a material organization. But its powers gather strength, and the sweep of its vision becomes wider. Fields of knowledge open upon it

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which it cannot explore when cumbered with clay. More than all, the affections are not satisfied. Objects of surpassing loveliness are disclosed to the eye of faith, which it would approach in a nearer and holier communion. Here the soul takes hold of immortality only through representatives, and though these copy out the Eternal Power and Godhead in sensible forms, they are copies only, and not the unveiled originals. Here she looks through a glass dimly, and approaches her Saviour through symbols; she yearns to go behind the symbols, and see the unclouded face of her Beloved. Here she sees only effects or gross results; she yearns to explore the realm of causes, and see into the life of things. Shall all this be permitted? Or shall the soul, when her faculties have ripened, and when they demand a higher organism, be still subject to the clogs of flesh? Must she creep like the reptile, when ready to rise on the wings of the eagle? When prepared for wider beneficence, and nobler activities, shall she have no better implements than these clumsy organs, "but little better than those of the brute that grazes in a meadow"?

The powers of the body must now be put in symmetry with the powers of the mind. Ripe for its transformation, its *exuviæ* drop off, and it rises with nimble motion into a freer air. The

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growing faculties crowd against their prison-walls, and crowd them down; and then the soul is in conscious relations with a new world, and a new order of beings, with an organism unimpeded for new employments. It is the third stage of its progress; not decay merely, but decay in order to growth; not death only, but death for the sake of birth; not ceasing to live, but ceasing to be mortal. It is the heavenly birth, for it is the heavenly mind put in symmetry with a heavenly body with which to range among the objects of a heavenly world.

Such is the death which God ordains; and it seems strange to us, that the theologians are so fond of representing that he introduced it into the world as a penal calamity. It is a stage in human progress to be passed as we would pass from childhood to youth or from youth to manhood, and with the same consciousness of an ever-unfolding nature. And under healthful conditions as peacefully too; for our souls would be full of the future, ever waiting to break into new life, but never thinking of death and decay. Immortality would not come upon us by surprise, but as manhood comes upon youth, as childhood comes upon infancy, or as day comes upon the darkness, melting away the bars of night in soft surges of golden fire. As the heavenly nature was unfolded, the earthly nature

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would fall away of itself, and so we should grow into our immortality; for the man would grow into the angel, as the infant grows into the child.

Death thus conceived of does not imply disease, but superabundant health. How pleasing the sight! — the generations following each other in unbroken ranks, youth treading on the steps of manhood, and manhood on the steps of age, no foe lurking in ambush to thin their ranks, and strew the way with the corpses of the young, but all moving on in charmed numbers to where the ranks of age disappear together, melting out of sight over the summits of the hill, their locks tinged and their features kindled in a light that streams from the country beyond.

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CHAPTER IX.

DEATH, AS MAN MAKES IT.

FROM data which are precise and unmistakable, certain naturalists undertake to interpret the Divine plan in regard to the length of human life. From signs impressed on our animal machinery, they think they ascertain exactly how long it was intended to continue. It is so wound up as to go a certain length of time, and then stop, — a chronometer which will measure off truly a certain lapse of years, unless you derange and break it. By the aid of comparative anatomy, and from a careful collection of facts, they deduce the principle that all animal natures are designed to continue five times longer than they grow. Hence the allotted period of all inferior orders is ascertained. Take five times their period of growth, and you have the length of life allowed to any given species, — the years for which the timepiece is conditioned and wound up. The period of growth is ascertained from the fact, that, when it

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ceases, a certain change takes place in the anatomical structure, known to naturalists as "the union of the bones to their epiphyses." The period of man's growth is just twenty years, and therefore his animal economy was distinctly planned to continue a century before it stops. One hundred years, and not threescore and ten, say these writers, is the natural age of man. There are individual variations and exceptions, but in none does it fall short of ninety years. If some men live beyond the hundredth, it is because the period of growth was unusually prolonged, or because of extraordinary prudence or constitutional strength. The actual average length of human life, however, is less than forty years, and therefore these naturalists will have it that the race generally do not simply die, but rather kill themselves. The plan of the Creator is thwarted; we do not let the timepiece run down, but break the chain or smash the wheels in pieces.*

That part of our complex natures which we have in common with the animals, by which we hold relations with the outward world, and the cessation of whose functions we call death, was

* These principles have been deduced by Buffon, and with more precision by his commentator, M. Flourens, in a book which has recently awakened much attention in Paris,—*De la Longevité Humaine et de la Quantité de Vie sur la Globe*,—reviewed in Blackwood's Magazine, May, 1855.

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designed then to continue a century, and stop of itself, and without disease, cast off as the coverings of the chrysalis when they are needed no more. Diseases are a gang of foreign invaders which have broken into the house of life, or rather which have come in through the rents that the inmates themselves had made. And so death, which would only have come gently to cleave away our effete coverings without pain or disorder, comes now with a company of butchers, who not only remove the coverings, but stab our persons with savage ferocity. Set going for one hundred years, and stopping at forty! What a fearful view of the ravages of sin have we here presented in the slaughtered generations! We think, however, that something more will be needed than new rules of regimen and dietetics, important as these are, to disarm death altogether, and make it the condition of health alone. The evils of hereditary disorder the naturalists take little account of, — the deep-lurking spiritual damage which we receive from ancestry and transmit to offspring, and which has much to do in breaking up the orderly ongoings of our animal machinery.

Death, as we make it, has two sources of terror, one physical, one moral. We dread it as a physical evil, because it is the consummation of disease, and therefore of suffering. Reason about it

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as we may, when we see youth and childhood and helpless infancy writhing in its grasp, we cannot avoid the conclusion, that some great disturbance has been thrown in upon us, reversing the order of nature, sending parents to bury the children, instead of the children the parents, making them live an inverted life, as Burke says, and putting posterity in the place of ancestors. This is overruled for good, as all evil is, and economized in the plan of our regeneration. But not less are we impressed with the fact that death, as we see it, is disorderly, and that it has "passed upon all men" as a consequence of sin.

But even so, the dread of it may be removed from our minds by moral and spiritual causes. We easily learn to triumph over physical suffering, and even to rejoice in it. When we see only the naked fact, it subdues and crushes us. When we see beyond the naked fact, and the end to which we can turn it, we rise elastic above it, and look down and smile upon it. To a faith whose eye is open and clear, death, even as we experience it, is a struggle out of disorder into light and fruition. If our relations to the spirit-world are rightly felt and apprehended, death, even though it come through disease and suffering, and reverse the order of natural succession, is yet an inferior evil, and our victory over it is made complete. It is only when man becomes

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buried in sense, and his faith only traditional, and when, therefore, to lose his foothold on the earth is to plunge into darkness, that he cowers before the approach of the Destroyer.

It is constantly assumed by the theologians, that death is a consequence of the fall, and essentially evil, — that man as originally created would have been immortal upon the earth. It is evident from two reasons that this is not so. It is not so for the reason already given, that a period is at length reached when man, as a progressive being, needs a higher than a physical organization. It is not so, because the work ascribed to Christ is commensurate with the evil doings of sin. One is set off against the other. He came to "abolish death," — the death which Adam introduced. "As in Adam all die, even so in Christ shall all be made alive." The antithesis is complete. All the death that Adam brought in, Christ will thrust out, ere his work is consummated. But he does not abolish the fact of dissolution, or make man immortal on the earth. He abolishes all the evil that there is in the mortality of our animal structure. He makes the process a healthful instead of a diseased one, and so restores it from what man made it to what God ordained it. This he does in two ways. He restores our spiritual natures to heav-

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enly order, transfusing them with his own life and health, and purging them of all acquired or hereditary evil, and thence life and health spread through our animal frames, restoring them to a unison with divine laws. The inward nature in time transmutes the outward one, and will make it its befitting body and drapery, when not only individual but humanitary regeneration is complete. And again, as we shall see more fully in what follows, Christ brings the realm of immortality distinctly within the range of the eye of faith, making this life and the next one and continuous, so that to man as he essentially is, death is banished from the view and is no more.

Under whatever conditions it occurs, whether diseased or healthful, we cannot mistake the nature of mortal change. It is closing one set of perceptions, after man is to use them no longer. It is abolishing one set of relations, after the objects to which they bound us have accomplished all their intended work. Man may live in many worlds at once, but he can have open and conscious relations with only one at a time. He may live in many at once, for he has life concealed within life, and each world may act on the correspondent province of his being and put him in communion with it. But only one world is unveiled to him at a time and discloses its scenery, — that in which his present duty lies. He may

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attempt to break through and act in two at once, but when he does, confusion is the pretty sure result, — the blending of activities which do not harmonize together, and which may clash with awful and maddening disorder. The veil which hangs between is the guard of an interposing and protecting mercy. If our course is indeed progressive, our walk through the mystic galleries of the universe is from the more outward to those more inward, where God in greater fulness dwells; but we must close the doors after us as we go! Death is the orderly and withal the beautiful method of travelling inward and upward through those degrees of existence whose wards unlock one after another towards the shining courts of the Eternal King. In that ascent it is a glorious privilege to die, to shut off the past when its ministries are done. Death does this, and no more, when the duties of one department have been accomplished. It shuts off the fore-scene, that no fond longings may make us keep looking back, and reaching back with divided attention. What can we do with our mind parted and our affections cloven? Death is shutting the door, shutting it on a pleasing retrospect it may be, on sweet and loving faces, on objects around which fond memories cling, on skies that smiled over our infancy, and led on the gay procession of our happy years; but then another door opens higher upward through the solemn galleries!

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CHAPTER X.

THE RESURRECTION.

THERE is a general acknowledgment among mankind of such a connection of the present with the future as to necessitate some kind of retribution. We say that sin and suffering, goodness and enjoyment, have the relation of cause and effect; that if not in this life, yet in some other, we shall reap down the harvest which we sow. We need not say, however, to those who observe human conduct very closely, how much this doctrine is practically denied or evaded. It requires so little of special pleading for one to make his own case exceptional, and such abundant provisions to escape from it are supplied by artificial theologies, that men do not, after all, regard this as an intrinsic LAW of spiritual existence. Those theologies do not make the resurrection of man a fact included under the operation of any law whatsoever, but a monstrosity thrust in among the orderly operations

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of the Deity. They make it not only a miracle, but a miracle wrought mechanically, and not spiritually. The idea of God coming down to the cemeteries, and, potter-like, building up from their contents a set of human frames externally, and putting spirits into them afterward, is shocking enough, if we had not long ceased to be shocked by the fantasies of religious naturalism. And it is not very strange that a conception, of which the human reason is so utterly intolerant, comes to have the feeblest influence on human conduct.

But the pneumatology of the sacred writers brings home to us the doctrine of the resurrection in such wise as to give it the closest logical connection with the subject of retribution and the judgment-day. They do not make it a fact thrust in from without, and arbitrarily inserted between two dispensations. They make it the necessary result of the development of a divine law, whose workings are brought home to us with such graphic delineations as almost to hinder us from sleep. By a careful collation of passage with passage, a truth rises upon us with harmonious relations, and with features surpassingly bright and grand. We will call it THE ORGANIC CONNECTION BETWEEN THE PRESENT AND THE FUTURE LIFE, and we will endeavor to draw it out in as clear an illustration as it will bear.

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First we will develop the Scripture doctrine of the resurrection, and then we shall see how it puts the present and future state in organic connection with each other.

The *time* when the resurrection is to take place, and the *nature* of it, are the two points in our inquiry. On the first, we shall not need to inquire long; for the Saviour has made this point clear enough in his reasonings with the pseudo-rationalists of his day.

The Sadducees held that all of human existence was bounded between birth and death. They were gross materialists, believing in no future state, and thinking that the whole office of religion was to keep this world in order. The Pharisees, on the other hand, believed in a doctrine of the resurrection, but they held it very much as it has been taught since, namely, as a resuscitation of dead bodies from the graves.* The Sadducees, knowing that Christ taught a doctrine of resurrection, and supposing it was the same as the Pharisees believed, for they were incapable of conceiving of any other, came to him with what they thought were very puzzling questions. If the carnal body is to be raised again, they very naturally thought that its carnal re-

* This, however, they believed only in respect to the descendants of Abraham. For a view of their whole doctrine on this subject, see Part Third.

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lations must be revived and continued. There was a woman, said they, who had seven husbands successively, all of whom died, and the woman died after them. Now, then, ask the cavillers, "in the resurrection whose wife will she be of the seven?"

Mark the answer: "Do ye not err yourselves, because ye know not the Scriptures, neither the power of God? For when they shall rise from the dead, they neither marry nor are given in marriage, but are as the angels which are in heaven. And as touching the dead that they rise, have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? He is not the God of the dead, but of the living, for all [though dead to us] are alive to him." *

You misconceive the true doctrine, he tells the cavillers, in two particulars. You mistake the nature of the resurrection state. It is not a carnal one, but those who enter it become like the angels (ὡς ἄγγελοι). You mistake the time of it, for the dead have risen already. The patriarchs are not in their graves, but living with God, as the language of Moses implies. It is perfectly clear that the whole pungency of his

* Mark xii. 18–27; Luke xx. 27–38.

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reply consists in the putting of these two points, — that the "children of the resurrection" are absolved from all carnal conditions, and that the resurrection takes place at death, since with the patriarchs it is not an event in the uncertain future, but already transpired.

He is confronted on another occasion with this same Pharisaic dogma, and in like manner he brushes it clean away. Over the grave of Lazarus, the sisters, who held the current Jewish doctrine, send their imaginations down the dim future to a day when the body of their brother shall be revived. "I know he shall rise again in the resurrection at the last day." Jesus replied, "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live, and whosoever liveth and believeth in me shall never die." I am the resurrection, and as well now as at any far-off future; I can abolish death to him that puts his trust in me.*

St. Paul has handled this subject philosophically, and undertaken to disclose something of the Divine method in the transition of man from sensuous to spiritual existence. We will not attempt here to give his whole thought, reserving that for a subject by itself. We will only give it so far forth as it bears upon our present theme.

* John xi. 24–26.

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He spreads out this topic at large in the fifteenth chapter of his first letter to the Corinthians. And the reader will please to observe how he regards the Jewish dogma, — that the same bodies are to be raised which have been laid in the sepulchres. He rejects it somewhat more contemptuously than Christ had done, for the man who could entertain such a notion he rather impatiently calls a fool. "Thou fool! that which thou sowest is not quickened except it die; and thou sowest not that body that is to be. Thou sowest grain merely; perhaps wheat, perhaps some other grain. But God giveth it — the grain — a body as it hath pleased him, and to every seed his own body." The grain dies; you see nothing more of that, but it contains the germ of a future body which rises out of it, and whose nature is according to the nature of the grain, since every seed puts forth its own germ, and not another's. He then goes on from this exquisitely fine analogy to construct the doctrine of man's resurrection. He says there are two kinds of bodies; one natural, one spiritual. The natural is the one that dies, like the kernel that perishes in the ground. The spiritual is the one that comes out of it, like the expanding blade which breaks from the decaying capsula that contained it.

Herein he develops a doctrine much higher

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than the Jewish, and well calculated, not merely to touch our interest, but to seize the imagination and hold it captive. It is this, — that man's resurrection is the putting forth at death of new existence, just as the decaying seed puts forth the blade. Its decay is necessary in order to release the life and the beauty that were imprisoned within its foldings. Death and resurrection describe processes, one the inverse of the other, but the former helping on the latter and preparing its triumphant way. Our future being is insouled and inurned in our present. The spiritual body is included elementally in our present mode of existence, with its perceptive powers all ready for their enlargement. The soul is not a metaphysical nothing, but a heavenly substance and organism, fold within fold. The material falls off, and the spiritual stands forth and fronts the objects and breathes the ethers of immortality. The future is wrapped up within us, and waiting to be unrolled. Death will not transfer us; it will only remove a hinderance and a veil. We receive with our present being the germ of all that we are to become hereafter. The physical comes first in the order of development, forming a secure basis for all that is to follow, holding it firm, and relaxing its compressure when its function is done. "First that which is natural, afterward that which is spiritual." The

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death of the first is the falling away of exuvial matter, when the life of our life becomes manifest and the spiritual body unfolds all its powers. The worm that crawls upon the ground and prepares its own grave in which to wait for its coming transformation, yet bears on its unsightly form those very prominences which mark the places of gold and silver spangles on the wings of the released and soaring insect. The lines of Rogers "To the Butterfly," with the alteration of a single word, are a fitting and brief summing up of the doctrine of Paul:—

> "Child of the sun! pursue thy rapturous flight,
> Mingling with her thou lov'st in fields of light,
> And where the flowers of Paradise unfold,
> Quaff fragrant nectar from their cups of gold.
> There shall thy wings, rich as an evening sky,
> Expand and shut, in silent ecstasy;—
> Yet wert thou once a worm,—a thing that crept
> On the bare earth, then wrought a tomb and slept.
> And such is man,—soon from this cell of clay
> To burst a seraph in the blaze of day."

Such is the primary and essential doctrine of the resurrection. We by no means claim that we have yet given the whole idea which that word is often made to represent, especially as it occurs in the writings of St. Paul. It means, essentially, the immortal man breaking from the carnal investitures of earth, and thence standing up on a higher platform of existence, and having

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open relations therewith. Applied specially to the people of Christ, it includes the auspicious results involved or presupposed; and what these are in the spiritual philosophy of St. Paul we will endeavor to show when that theme comes in order before us.

There is nothing in the teachings of the Saviour which is not in the severest harmony with the doctrine here evolved, unless we adopt the literal interpretation of John v. 28, 29: "Marvel not at this, for the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, to the resurrection of life, and they that have done evil, to the resurrection of judgment (κρίσεως)." But the literal sense implies nothing short of annihilation. "All who are in the graves." The pronoun refers to persons, not bodies. If not only the body is buried, but the person also who wore it, then all of man is deposited there; and Priestley and the materialists are right, who make the soul only a function of matter, and there is a period of total annihilation till the function is restored. That this is not the teaching of the Divine Master, we have already seen. That the passage does not mean this, we think is obvious enough: what it does mean will be seen in a subsequent chapter.

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CHAPTER XI.

ORGANIC CONNECTION OF THE PRESENT AND THE FUTURE LIFE.

THE law of retribution involved in Paul's doctrine of the resurrection becomes obvious enough. Within the concealments and envelopments of this material body is the inmost indestructible spiritual life, the real and immortal man, ready to emerge in its own form; and it does emerge at death, just as the flower emerges from the seed that dies. But "to every seed its own body." Every seed has its own specific life, and the form in which it comes forth is the outgoing of that life, — is its own body and configuration. All living forms, whether natural or spiritual, are the outgrowth of an internal principle, seeking to shape itself for the functions it has to perform. All growth and enlargement are the effort of this principle to act and be manifest, and the decay of the outward is simply the falling away of that which was a clog to its action and manifestation. In the natural world it is this organific principle

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of life at the centre of all living forms, arranging to its own end the particles that enter into them, and giving them figure and coloring, that spreads out the scenery of woods and plains. That principle may be bad and noxious, or it may be good and beneficent. If the former, you have the Upas of the desert and the nightshade of the jungles; if the latter, you have the vineyards, and the olive-groves, and the exhaling sweetness of gardens. Precisely the same agglomeration of particles might make up the one as the other; and yet vastly different bodies shall be the result, according to the life-principle that gathers and combines them around itself. The human body is no exception, and it is always the creation of the plastic life within. It is not because man's body differs vastly from the brute's in the elements that enter into it, that one is human and the other bestial. It is because the life within the one is human, and the life within the other is bestial. And just in that degree that man makes his life-principle bestial and not human, does his form become brutalized also in the progress of generations. Man was created in the image of God, and therefore when that image is preserved, or restored after being lost, the human form is the noble configuration of what is heavenly and divine. When that image is darkened or lost within, the human form sinks away towards

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brutal deformity, or is changed into the figure of demonizing passions; — not in one generation, it may be, for matter is gross and inert; but it surely yields at length to the plastic power of spirit. Humanity, even here on the earth, presents you the ascending scale, — man rising and becoming transfigured into the form of angelic life and glory; or the descending scale, — man sinking away from humanity, till he becomes transformed into the image of his own lusts, and grows into the demon likeness of his own cruelties. Can any one who thinks rationally suppose that this law is suspended at death? Yea, can he doubt that a law which works so slowly upon gross matter shall work more quickly and completely on spiritual substance, in which form and figure are subject to spiritual law, and not natural? We get here, then, the clearest foregleams of this organic principle of retribution. Every man is cherishing that inmost and indestructible life which death cannot touch, and which constitutes the elements of all that he is to be. The inward man emerges the very image and carving of the sin he has practised and loved, or the image of the Christ who has been formed within him to create him anew. It is only the same principle acting in a higher degree, that underlies all growths, decays, and resurrections. It is the peculiar life, working not from without

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inward, but from within outward, and taking form, which causes the changes that occur in this boundless sea of being, with all its ebb and flow. "God giveth it a body as it hath pleased him, and to every seed his own body." Not more true is it that a handful of acorns is prospectively the lofty and wide-waving forest, than any concourse of human beings, seen in the glass of prophecy, is prospectively the scenery of immortality, where waves a harvest of glory or a harvest of corruption.

We are very glad to fortify our position by the authority of one whose intuitions on this class of subjects were remarkably deep and clear. Dr. Channing has left us a sermon on "The Evil of Sin," in which his crystalline style is even more than usually radiant with momentous truths. He saw too well the deranging and deforming nature of moral evil, to suppose its workings were limited to the abstract qualities of the mind. He says: "In the present state, we find that the mind has an immense power over the body, and, when diseased, often communicates disease to its sympathizing companion. I believe that in the future state the mind will have this power of conforming its outward frame to itself incomparably more than here. We must never forget that, in that world, mind or character is to exert an all-powerful sway; and

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accordingly, it is rational to believe that the corrupt and deformed mind which wants moral goodness, or a spirit of concord with God and with the universe, will create for itself as its fit dwelling a deformed body, which will also want concord or harmony with all things around it. Suppose this to exist, and the whole creation which now amuses may become an instrument of suffering, fixing the soul with a more harrowing consciousness on itself. You know that even now, in consequence of certain derangements of the nervous system, the beautiful light gives acute pain, and sounds which once delighted us become shrill and distressing. How often this excessive irritableness of the body has its origin in moral disorders, perhaps few of us suspect. I apprehend, indeed, that we should be all amazed were we to learn to what extent the body is continually incapacitated for enjoyment, and made susceptible of suffering, by the sins of the heart and life. That delicate part of our organization on which sensibility, pain, and pleasure depend, is, I believe, peculiarly alive to the touch of moral evil. How easily, then, may the mind hereafter frame the future body according to itself, so that, in proportion to its vice, it will receive through its organs and senses impressions of gloom which it will feel to be the natural productions of its own depravity, and which will in

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this way give a terrible energy to conscience! For myself, I see no need of a local hell for the sinner after death. When I reflect how, in the present world, a guilty mind has power to deform the countenance, to undermine health, to poison pleasure, to darken the fairest scenes of nature, to turn prosperity into a curse, I can easily understand how, in the world to come, sin, working without obstruction according to its own nature, should spread the gloom of a dungeon over the whole creation, and, wherever it goes, should turn the universe into a hell."*

In what province of the universe, in what grade of existence, from the violet up to the angel, do we find, or have any reason to believe, that bodies are built up mechanically for future occupants? Ever and everywhere body is the creation of life, and is the conformation of its instincts and affections. These shape the tissues and members which they are to use afterwards, from the first embryonic pulse-beat to the last development of the full-grown form. The instinct of the plant is different from that of the

* Works, Vol. IV. pp. 164–166. Dr. Channing, in this sermon, recognizes the truth that the spirit at death is to continue embodied. He speaks, however, of the future body as "material," perhaps because his attention was not called distinctly to the difference between natural and spiritual body, or because he was not aiming at philosophic precision of statement.

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animal, because its function is different, and through the all-inspiring Intelligence it moulds a body to itself through which to do its office; and so the green and serried ranks on hill and plain come forth and accomplish their work in the grand economy. The wolf is to prowl the forest for prey; the instinct is in the first drop of blood that rolls out of the heart to the extremities,—the living *conatus* to form tusks and claws; and the whole animal is built up, not by masonry from without, but by an organific power within, till he roams forth the effigy of the instinct that animates and rules him. The lark is to soar and sing, and the instinct sprouts forth in the wings that are to lift him up, and the pipes on which he is to play his tunes, and he flits through the gates of the dawn the living embodiment of his own spirit of melody. Man has a complex nature; yea, all the natures between God and the animal inclusive are abridged and folded up within him,—the whole range of instincts from animal up to angel. These put forth successively their serial leaves, the lowest or outermost first, then higher and yet higher; the animal body first, and the spiritual afterwards; the first falling away and making room for the next, until the man has grown into the angel. And in this life, unfolding serially upward, the organization by which it shall be mani-

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fest and do its work is created from within; from the infant that hangs on the breast, to the seraph "white with gazing on the throne," and swift on the errands of eternal mercy.

We come to understand the sharp significance of a large class of Scripture passages, which otherwise we apprehend but dimly or not at all, — those, we mean, which describe the scenery of another life. What are heaven and hell but man opened? What are the celestial forms of the one, but the Divine Life in man, disencumbered and flowering forth? What are the hideous shapes of the other, but the corrupt life in man, also disencumbered and flowering forth? What are we to hope for in the one, but the Divine Life in us perfected and shown, and what are we to fear in the other, but the dark apocalypse — of ourselves!

In Paul's second letter to the Corinthians he has occasion to speak of the persecutions of the saints, and of his own afflictions; but he learns to look upon these as of no moment, in view of the animating prospects of immortality. He calls the earthly body a tabernacle-house, to indicate how unsubstantial it is, and how soon to disappear. The spiritual body he calls the heavenly house, and declares it "eternal," in contrast with the earthly. "For we know that, if our earthly tabernacle-house were dissolved, we have a build-

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ing of God, an house not made with hands, eternal in the heavens. For in this tabernacle-house we groan, earnestly desiring to be clothed upon with our heavenly body, our eternal building. For we shall indeed be found clothed upon by it at death, and shall not be found naked, or denuded of all body whatever. . . . . For we must all appear before the judgment-seat of Christ, that every one may bear away with him the contents of his natural body (*τὰ διὰ τοῦ σώματος*), according to what he hath done, whether good or bad";* — thus clearly setting forth his former doctrine, that when this earthly body disappears, like a tent pitched transiently upon the plain by the passing traveller, it will only yield up the spiritual man, not naked, but indued with an eternal organization.

And there is a kindred passage in the Apocalypse which is crowded and packed with meaning: "I saw the dead, small and great, stand before God; and the books were opened; and another book was opened which is the book of life; and every man was judged by those things which were written in the books, according to their works." We are not claiming that this passage proves our doctrine. We only note in passing the bold relief

* 2 Corinthians v. 1 – 10. We follow Bloomfield's rendering, in preference to Conybeare and Howson's.

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with which its meaning stands out when the doctrine interprets it. That the book of man's life is none other than the secret principle of his own affections, thoughts, and actions, we hope does not need any proving; and this book must indeed be opened when that principle is imaged forth in the body that clothes it. The immortal life bursting from its mortal coverings reveals the angel from within if he be there, or reveals and releases the demon so far as demon principles rule in any man's breast. And this by no arbitrary appointment, but in consequence of an essential organic connection between the present and the future world. It is not entering upon a new state, but the intensification of all that man essentially is. How the secrets of all hearts are to be revealed, how there is nothing covered that shall not be known, becomes obvious from the tendency in all living organisms to put forth into their own foliage and fruitage, whether natural or moral, and thus produce the bane of the wilderness or the bloom and the beauty of Eden.

We have heard much of the dignity of human nature, and its glorious possibilities; but all our pompous phraseology does not indicate the future that waits within us. This gross, material state of being was designed doubtless to be to us a protection and a guard. This dim and sleepy life is induced upon us that we may not know at the begin-

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ning all that we are. We could not bear the intense workings of our inmost being if it all came into our consciousness at once; and therefore this muddy vesture of decay is made to close it in, in order to dull it and to dim it. But we get even now intimations and fore-gleams of what it is. Sometimes physical laws are insanely broken through, so as no longer to conceal a disordered spiritual action, as if the soul were working itself free of matter, and the secret books were opening; and then we see realized an untold capability for suffering, which makes us tremble to think what possibilities are within us and bide their time. And there are seasons, too, when the sanctified spirit seems free of the clogs of earth; when, as Wordsworth says, "the weary weight of all this unintelligible world is lightened"; and then she becomes conscious of a being that is not of earth, and that gives some idea of the angelic bliss and the peace supreme. While yet the animal body enfolds him, man in his deepest experiences neither enjoys nor suffers like an animal. There is an unearthly melody in his song, and something more than mortal mingles in his wail. Then we partly apprehend the truth that the celestial and infernal scene-showing of the Bible is only man uncovered and produced, and that this vesture of decay folds him in, in order to hide him from himself.

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Our subject unfolds in a most practical way, and comes home to all our business and bosoms. We see in the light of it how vain are the decorations and shows of life, any further than they manifest a life that is beautiful within. Here, we can conceal the deformity of a perverted and selfish nature amid the convenient seemings of society. We can make the body in some sort flexile to our purposes; we can put on a fair outward morality, and make our deeds look handsome for the praise of men. But the moment death touches us, we begin to change, as did the fiend in the garden at the touch of the angel. Our show-work falls away, our true self appears, taking body and form according to its quality, and grows into the very effigy of its ruling hatreds and loves.

We come to apprehend, with more sharp distinctness, the importance of our connection with Christ as the "resurrection and the life," and our faith in him as the Redeemer of our fallen humanity. He came, not simply to develop humanity, but to create it anew; to put a fresh organific force at the centre, that all its workings and shapings outward may be heavenly and beautiful. He came to place his image within us, that death might only disclose his likeness and handiwork. We grow into the image of what we love; and if Christ be received into our affec-

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tions, we shall grow from within outward into his likeness, who, as Paul says, "shall change our vile body that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things unto himself."

We think, too, it appears that our self-examinations ought to be somewhat more deep and thorough than self-examinations are wont to be. They ought to go deeper than our creeds and doctrines, since these can have no saving potency any further than they go to purify our life of life. If our connection with the future world is not arbitrary, but organic, then how clear is it that our faith saves us only as it regenerates our hearts and gives us cleansed affections. If heaven and hell are man opened and intensified, then there is no salvation by verbal covenants and appointments, by ecclesiastical imputations or substitutions. By the all-plastic law at the centre of our being, by all the realities bound up and waiting within us, by the openings into immortality through the veil which the Gospel withdraws, by all the divine science of man, we know that, when this coil of mortality is unwound from us, it will only disclose us just as we are, that our inmost self may be figured forth into the demon or the angel.

An old writer hath said: "To those to whose imagination it has ever been presented, how

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beautiful is the countenance of justice and wisdom, and neither the morning nor the evening star is so fair. For in order to direct the view aright, it behooves that the beholder should have made himself congenerous and similar to the object beheld. Never could the eye have beheld the sun, had not its own essence been soliform, — preconfigured to light by a similarity of essence to that of light. Neither can a soul not beautiful within attain to an intuition and enjoyment of beauty." On this principle it is that the soul seeks its like, and is formed into the image of its own essential love; so that, when external things have passed away, and she gazes on the face of her Beloved, she will spring towards him on the wings of a more swift affection, and the promise of the Master shall be fulfilled, "I will raise him up at the last day." She will gaze on the sun because her eye has become soliform, — gaze openly on the glorious countenance of Truth in its Source, and the morning or the evening star is not so fair.

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CHAPTER XII.

THE JUDGMENT-DAY.

An old Catechism familiar to our childhood has this question and answer: "What will be done at the last day? The bodies of all mankind will be raised, the earth will be burned up, and the final judgment will take place."

If the material universe is not self-existent, it follows of necessity that it lives only because God lives in it, forming the inmost principle whence all its phenomenal glories are evolved. The act of creation, then, did not cease at the beginning, but is prolonged and perpetual. Let it be suspended, and the firmaments roll up and vanish away. The idea of the universe as a building which stands of itself, which God put up carpenter-fashion, and which some day he will batter down and destroy, is about as puerile as any of the conceptions of religious naturalism. Nature is not a mechanism, but a creation; on the lowest plane of existence its myriad forms are an efflores-

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cence out of the life of God. What, then, would it be for God to destroy nature? It would simply be to suspend the creative act. It would not be followed by the wreck of matter and the crash of worlds, but by universal and total silence. It would not be to put forth his power, but to hold it in. There would not be a conflagration, but a blank; as Isaac Taylor puts it, "not a destruction, but a rest; not a crash and a ruin, but a pause."

Our Saviour speaks of the end of the world, and of a judgment-day; and a careful attention to the subject will show that it is not a judgment arbitrarily imposed, but one which results from the essential laws of existence.

One of the most impressive of our Lord's parables is that of the wheat and the tares, found recorded in the thirteenth chapter of Matthew. The tares were a species of darnel whose blade resembled very much that of the wheat, but the fruit of which was totally different in quality. The Divine Teacher thus expounds his own analogy: "The field is the natural world; the good seed are the children of the kingdom, but the tares are the children of wickedness. The enemy that sowed them is the devil, the harvest is the end of this time, and the reapers are the angels. As therefore the tares are gathered and burned in the fire, so shall it be at the end of this time.

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The Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and those who do iniquity, and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father."

Two Greek words (κόσμος and αἰών) are rendered in the common English version by the same word, namely, "world." Only the former, however, is ever employed to denote this material structure, and the latter is uniformly employed to denote a period or dispensation. In every instance where the phrase "the end of the world" occurs, the word is αἰών, or period, and cannot possibly be made to mean the economy of material things. The scene of the judgment, then, is not here in the natural degree of life, and at the end of the natural world; rather it is at the end of this period of natural life, after we have done with time, and our relations to this material scene have come to a close; agreeably to the language of the writer to the Hebrews, "It is appointed unto men once to die, and after this the judgment."

When we use the word judgment, we ought carefully to distinguish between the accidental concomitants which the word suggests as a judicial term, and the essential meaning of the word

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itself. The Greek original is κρίσις; and the meaning which lies at the heart of it is very nearly the same as that of the English word which comes immediately from it. It means A CRISIS. It comes from a verb which signifies to distinguish and to separate. It is the crisis made by the separation of the elements of moral good and moral evil. And in the Christian revelation, it is a crisis and separation which take place as a consequence of the resurrection.

This is invariably the Divine order, — first the resurrection, and then the judgment; and if the reader has a clear conception of what the resurrection is, he is in a fair way to see how this must be according to the eternal laws of being. This we will endeavor to illustrate.

We have read somewhere of a number of individuals who broke away from their old ties and hearth-stones, went into a new country, and formed themselves into a new community. They had an ideal of a perfect form of society, and this ideal they expected to reduce to its realizations. Their external wants and tastes and interests were similar. They had the same notions about property, about labor, about almost everything that pertains to the outward life, and so they expected to open a terrestrial paradise in the wilderness. For a while everything went on charmingly well. The little community grew

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into an organization of fair proportions and harmonious workings. It was not long, however, before it began to be manifest that man has an internal life as well as external, and that this, in the long run, is the more dominant of the two. And they found, when brought into close relations with each other, that this internal life showed itself by little and little, and that no considerations of prudence and expediency could cover it up. By and by there were conflicts of self with self; opinion jarred against opinion, and interest clashed against interest; truth and falsehood met together, and did by no means kiss each other; the secret heart of this person and that began to be opened and to be mutually repellent, and the divers elements of the little community were in a general fermentation and whirl. It was quite evident, that, though this might be a good arrangement of body with body, it was a decided mal-arrangement of spirit with spirit. The pressure of spiritual affinities and repulsions from within became greater and greater, and the result was that the whole society broke in pieces, each went to his own place, and left the prairie-wolf to prowl over the place of his imagined Paradise.

So it is. We have illustrated here the twofold relations that bind us, the wheat and the tares growing together until the harvest. There

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are the relations which grow out of material and bodily interests, and bring together souls in their nature repellent. There is also illustrated here the manner in which the lower interests — these bodies and their wants — for a time overlay and bury up our spiritual tendencies and affinities, so that the real man is more or less shut in and concealed beneath material forms and pursuits. We see, too, the effort, even now, of the inmost life to come forth and become dominant, and break up all affinities growing out of the mere external man.

But the resurrection is the emergence of the immortal man out of the natural body, and the consequent abnegation of all its arbitrary relations. And the spiritual body in which he emerges is, in the very nature of things, the form and exponent of his inward life. Hence the broad and inevitable disclosures of the other world. Hence, again, the new law according to which the whole mass of humanity at that point breaks up and parts asunder. It is appointed unto men once to die, and after this the crisis, or the parting asunder of good and evil.

There are two principles which reign over human nature, and under all forms of religion and of morals are always shaping it to their moulds and affinities. One is self-love, always the same in its quality, though multiform in its pursuits;

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essentially corrupt, though concealed sometimes under thin and fair disguises; always having the internal quality of the tares, though sometimes resembling the wheat in the color and contour of its leaves and flowers. The other is the Divine love, or self-devotion to the Divine law; not always ruling even the good man with an unmixed motive, but always shaping his inmost being into a more perfect image of the Divine Original, and under the hardest and roughest exterior unfolding the angel form from within. It is these which death uncovers and releases; it is these which the resurrection brings forth in demon shape or angel form, and so develops out of a redeemed or perverted humanity either heaven or hell.

The resurrection of necessity brings forth the inmost life, and configures it cleared of all deceptive appearances. Hence the aspect of Truth and Goodness rises majestic and unclouded in contrast with that of moral evil, and hence "the great gulf fixed," that yawns and deepens between them; on one side the paths that lead up the terraced mountain of the Lord; on the other, the caverns and the pitfalls and the deeps that exclude the day. These are solemn reflections, and we are on ground where we fear to tread with sandalled feet, while we look up through the resplendent ethers above, or down through the awful abysses below.

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It does not follow by any means that this separation will take place instantly at death, or that each one's essential life will be instantly manifest. The Divine laws work no violent and eruptive changes, and for that reason they are sure of their final results. How manifold are the concealments of the real man within us, not only under material interests, but under church sanctities, under the comities of intercourse, under artificial and mock moralities! The resurrection places us in a state of being where these must all disappear, where that which we only seem to have will be taken from us, where what we essentially are will take its correspondent form; and we will now see if stupendous agencies are not revealed, adapted to hasten on the catastrophe.

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CHAPTER XIII.

CHRIST AS THE JUDGE.

ALL through the New Testament we meet with the prediction that Christ should come a second time, and come in judgment at the consummation of things. The resurrection, the judgment, and the second coming are events which are described as closely consecutive, sometimes under imagery of overwhelming sublimity. In the twenty-fifth chapter of Matthew, which is only a portion of one great prophecy, — the last utterance from the heights of Olivet, with Jerusalem, the doomed city, lying under his eye, — the Saviour looks down the eternal perspective and describes the last act of the drama, — the grand crisis of humanity. The Son of Man is to come in his glory, and sit upon the throne of his glory; all nations shall gather before him as a mighty multitude, and part to the right and left as if cleft in twain and separated in the brightness of his coming. Substantially the same prediction is re-

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corded by John, though made under different circumstances, and with feelings of unspeakable tenderness. In those divine discoursings which followed the last supper, when Christ in person was to be separated from his disciples, he promises to come to them again. "I will come and receive you unto myself"; "I will not leave you comfortless, I will come to you." This second coming he describes in the context as that of the Spirit of truth which the Father would send through him out of his glorified state, and which should be the Comforter to his disciples, but which at the same time should be the Judge of the world. "If I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, *he will reprove the world of sin, of righteousness, and of judgment.*" *

In collateral and illustrative passages we have further intimations of the means and the process by which Christ is to judge the world. It is not by an arbitrary or personal judgment. "If any man hear my words, and believe not, I judge him not; for I came not to judge the world (in person), but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him: THE WORD THAT I HAVE SPOKEN, the same shall judge him in the last day." †

* John xiv. 3, 18; xvi. 7, 8. † Ibid. xii. 47, 48.

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Three dispensations are distinctly disclosed in the New Testament, as making up and completing the circle of redemption. Each following one grows out of the former, and is the fruit of it, and all together constitute Christianity in its organic completeness and grandeur. We have Christ the TEACHER, Christ the COMFORTER, and Christ the FINAL JUDGE, or the power that shall cleave the nations and peoples asunder.

1. As a teacher he dwelt upon this earth, drew disciples around him, lived out his life in the flesh, and thus embodied the system of Gospel truth in his words and actions. The record of this constitutes what we call historical Christianity. It was the golden future of the old patriarchs and prophets, to which they ever looked forward; it is the golden past of the modern times, to which we ever turn back. There the heavens bent and kissed the plains; there the Eternal Word came down and touched the earth, and clothed itself in flesh and in human language, and thence it darts its radiances backward and forward through the ages. But historical Christianity alone would have been powerless to move the world, for the simple reason that the world had sunk too low to understand it, or even to hear it. The words of the Divine Teacher lay dark and dead in the memo-

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ries of his own disciples until after his ascension. The only tie that bound them to him was affection for his person and admiration of his works, and these would have soon passed away.

2. But the dispensation of the Spirit followed. The whole work which Christ did on the earth was preparatory to another, a higher and more interior work, which he was to accomplish afterward. He went away from the earth, that he might come nearer to it. He took up into his comprehensive experience all the weaknesses and woes of humanity, and then left them behind and ascended as the Glorified, — the fulness of the Godhead bodily, the Mediator out of whom God might pass over into humanity, and sweep it through, and create a new consciousness within it. Even thus Christ came anew as the Spirit of truth, — came into the souls of his own disciples first, with the rush of pentecostal gales, making the dead truths in their memories to rise and live. But he came not thus to his own disciples alone. He came into the universal heart in the creation of a new conscience, and new susceptibilities for the Gospel. The Spirit of truth descending from the Glorified lay on the Jewish and Gentile mind as a mantle of light, sending its darts into the soul, and claiming to be obeyed. Before this influence Paul fell, and was convert-

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ed. Before it the Gentile world woke to a consciousness of a new divine presence, and churches rose and multiplied before historical Christianity had a record. Ever since, the incumbent Christ has rested on the mind of the nations, to be received or to be rejected, and on the mind of the Church, to make historical Christianity, not a dead letter, but a living and moving power.

Nor have we any reason to suppose that this dispensation of the Spirit of truth is confined to the earth alone. It was a universally received doctrine of the primitive Church, that the redeeming work of Christ extended also to the spiritual world, and that the previous dead had the Gospel preached unto them also. The atrocious dogma, that men are to be damned eternally for not believing what they never heard of, had no favor, at least with many of them, and the words, "He descended into hades," so far from being with them a meaningless formula, expressed their most vivid conception of the power of the Christian redemption. The accidents of birth and death cut off no man, said they, from the benefits of the Gospel. The Spirit of truth, the Christianity descending from Christ out of heaven, came both to "the quick and to the dead," — to multitudes in the spiritual world, with whom the choice still lay between heaven and hell. In the Word speaking to them from within in a new

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awakened consciousness, and saying, "Receive me or reject me, — choose ye this day which," Christ went and preached to "the spirits in prison"; that is, to those who died before his coming, but "had not yet ascended into heaven." And those who had not perverted or rejected the measure of light which they had before enjoyed, received gladly the Gospel when it came, so that not only from the earth, but out of hades also, Christ "went up with a shout," with throngs of the redeemed attending him. This, we say, was a doctrine of primitive Christianity; and it is pretty distinctly shadowed forth by more than one Christian Apostle. We shall return to it again, and we only name it here to show the power and comprehensiveness of this doctrine of the mediatorial Christ, in the conceptions of the early believers.

3. Two things are implied in the Gospel, laid as an incumbent law upon the conscience or the Spirit of truth from the nearer and more influent heavens. It is either a comforter or a condemner. If welcomed and received, our inmost natures are caught up and moulded into the moral image of Christ, until he lives within us, as our life, our righteousness, our unfailing peace. It is Christ formed within as the earnest of future glory. He becomes the central power of the spirit,

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whence he subdues all things unto himself, — the spiritual mind, and thence the spiritual body, with its robes of whiteness; so that when the natural body falls off, we rise to him by that unerring law of spiritual affinity whereby Christ seeks his own and draws them to himself. "I will raise him up at the last day." Christ, the subjective peace and truth and love, is seen also as the objective image of the Divine charms and glories, at whose feet the elders cast their crowns and cry, "Worthy."

But Christ as the Eternal Word laid on the conscience, and not embraced and followed, comes only to condemn. Then the truth stands apart, and gleams awfully and portentously over the chaos within us. It shows both the heart and the life, in afflicting contrast with the Divine commandment; and it must be rejected as a light too intolerable to bear, and the mind in its central love and all its shapings thence is formed into the image of hell.

It is perfectly clear, then, what must take place by the inevitable laws of being in the last day and in the spiritual world, — the gathering-place of souls. There divine truth, revealed in clearer and broader splendor from the bending heavens, gathers to itself all who have lived it and loved it; and drives away from itself those who have rejected it, and who love it not, and therefore

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cannot bear it. To the former, the evening star is not so fair; to the latter, no portents in the sky are so baleful; and the Son of Man coming out of the heavens in his all-revealing glories would be the judgment and the judgment-day whereby the peoples would cleave asunder and sweep to their opposite poles. And hence Christ is everywhere spoken of in the New Testament as the judge of men, because, in his spiritual coming, he brings on the grand crisis of humanity.

Turn now to the celebrated passage, John v. 28, 29, and its meaning becomes abundantly clear: "Marvel not at this, for the hour is coming in the which all that are in the graves shall hear his voice and shall come forth: they that have done good to the resurrection of life, and they that have done evil to the resurrection of damnation." The literal sense is, that the men themselves, not their bodies, are in the graves, and that Christ is to come and utter words over the turf that lies upon them, at which the sleepers shall wake up and come forth to judgment. No intelligent reader needs to be shown that this is a false interpretation. It cannot be taken in the literal sense. The "voice of the Son of Man" means his forthgoing truth coming in upon the soul. Those who are "in the graves" are those who, like the heathen, are locked in to their natural state of darkness, with-

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out light and without privilege. So the word is used in Ezekiel xxxvii. 12, "Behold, O my people, I will open your graves, and cause you to come up out of your graves." Those who have "done good," means those who have lived well the natural life, — the lowest plane of existence and the only one which has been opened to them; and those who have "done evil" are those, on the other hand, who have lived an evil natural life. With this interpretation, listen now to the solemn enunciation which rings with marvellous clearness out of the skies.

"The time is coming, and now is, when the spiritually dead shall hear the voice of the Son of God, and they who were listening for it shall live. Marvel not at this, for the hour is coming when the whole world, now entombed in its darkness, shall hear the Gospel, and shall awake to it: those who have done good, to receive and welcome it and live in its renovating beams; those who have done evil, to see the evil adjudged, and themselves condemned beneath its blaze."

We imbibe false and fantastic notions of the after-scene by losing sight of the fact that death does not abolish the principles of human nature, but rather sets them free; and that, therefore, by knowing them here and now, we get the surest preconceptions of the things that shall be hereafter. The nature of the final judgment is often

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foreshadowed by the crises of the present life. In a mixed state of society, with all its clanging interests, where the good and the bad have relations which run together and intertwine, we sometimes see the cleaving power of truth to resolve communities, states, and empires into their elements. Purity and corruption, truth and error, may live for a while together. But in that state of things let God's trumpet be blown, and let the truth be applied sharply and cogently to the business of men; let corruption be unroofed, and let the light be let in from above on the ghastly faces of its votaries. The elements are immediately astir, and there are commotions and earthquakes in divers places. Those who love the evil and the false, who live by it and profit by it, band together more closely, gnash their teeth against the coming light, and perhaps strive to put it out in blood. Those who love truth and righteousness for their own sake, and for their beneficent influence, band together beneath them, and put on strength from their inspirations. Self and demonism muster their hosts on one side, God and humanity on the other, and the chasm yawns and deepens. And unless the evil is reformed, or unless the truth is crucified and put down, the final and inevitable catastrophe follows: they part asunder, one to the curse that cleaves to it and blasts it, the other to the un-

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alloyed blessings of a purer and better state. So communities and kingdoms have their crises through which they pass, sometimes to a loftier fruition, sometimes, as Judæa, Rome, and Carthage, to a darker and more dreadful doom.

"Once to every man and nation comes the moment to decide,
In the strife of truth with falsehood, for the good or evil side.
Some great cause, God's new Messiah, offering each the bloom or blight,
Parts the goats upon the left hand, and the sheep upon the right,
And the choice goes by for ever 'twixt that darkness and that light."

We have only to suppose humanity to have passed onward into the spiritual realm, where artificial restraints and relations are left behind, and God's angel-truths fall unclouded upon its opened senses, and we realize the full power of Christ's dramatic description, — the elect and non-elect gathered each to its own place, as on the wings of the wind.

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CHAPTER XIV.

EVERLASTING YOUTH.

OLD age in some of its aspects is a most interesting and solemn mystery, and to the outward eye merely, is the gradual waning and extinction of existence. All the faculties fold themselves up to a long, last sleep. First, the senses begin to close, and lock in the soul from the outward world. The hearing is generally the first to fail, shutting off the mind from the tones of affection and the notes of melody. The sight fails next, and the imprints of beauty on the canvas hung round us by even and morn become blurred, and the doors and windows are shut towards the street. The invasion keeps on steadily towards the seat of life. The images of the memory lose their outline, and run together, and at length melt away into darkness; now and then you put forth a special effort, and make rents in the cloud, and see away through the green glades of other years; but the edges of the cloud close

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again, and it settles down more dense than ever, and all the past is blotted out. Then the reason fails, and the truths it had elaborated flicker and die. Only the affections remain, happily if these too have not become soured or chilled It is our belief, however, that these may be preserved in their primitive freshness and glow, and that in the old age where the work of regeneration is consummating the heart's love is always preserved sweet and bright, like a rose of Eden that occupies a charmed spot in the midst of snows. In old age men generally seem to have grown better or worse. The reason is that then the internal life is more revealed, and its spontaneous workings are more fully manifest. The intellectual powers no longer are vigilant to control the expression of the internal feelings, and so the heart is generally laid open. What we call the moroseness and peevishness of age are none other than the real disposition, no longer hedged in and kept in decency by the intellect, but coming forth without disguise. So, again, the beautiful simplicity and infantile meekness, sometimes apparent in old age, beaming forth like the dawn of the coming heaven through all the relics of natural decay, are the spontaneous effusions of sanctified affections. There is, therefore, a good and a bad sense in which we speak of the second childhood. Childhood is the state of spontaneity. In the

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first, before the intellect is formed, the heart answers truly to all impressions from without, as the wind-harp answers to the touch of the breeze. In the second, after the intellect is broken down, the same phenomenon comes round again, and in it you read the history of all the intervening years. What they have done for the regeneration of the soul will appear now that its inmost state is translucent, and concealed no more by intellectual prudence and expediencies. In the second childhood which is true and genial, the work of regeneration approaches its consummation, and the light of heaven is reflected from silver hairs, as if one stood nearer to Paradise and caught gleams of the resurrection glories.

But alas! is this all that is left of us amid the memorials of natural decay? Sense, memory, reason, all blotted out in succession, and instinctive affection left alone to its spontaneous workings, like a lone flower to breathe its fragrance upon the snows? And how do we know but this, too, will close up its leaves and fall before the touch of the invader? and then the last remnant of the man is no more. Or if otherwise, is this the plight in which so many must enter upon their immortality, denuded of everything but the heart's inmost and ruling love?

How specious and deceptive are natural appearances! What seemed to the outward eye the

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waning of existence, and the loss of the faculties, is only locking them up successively, in order to keep them more secure. Old age, rather than death, answers strictly to the analogies of sleep. It is the gradual folding in and closing up of all the voluntary powers after they have become worn and tired, that they may wake again refreshed and renovated for the higher work that awaits them. The psychological evidence is pretty full and decisive that old age is sleep, but not decay. The reason remains though its eye is closed, and will some day give a more perfect and pliant form to the affections. The memory remains, though its function ceases for a while, and all its chambers may be exhumed, and their frescos, like those of the buried temples of Meroe, will be found preserved in unfading colors. The whole record of our life is laid up within us, and only the overlayings of the physical man prevent the record from being always visible. The years leave their *débris* successively upon the spiritual nature, till it seems buried and lost beneath. In the old man's memory every period seems to have obliterated a former one, but the life which he has lived successively can no more be lost to him or destroyed than the rock-strata can be destroyed by being buried under layers of sand. In those hours when the bondage of the senses is less firm, and the life within has freer motion,

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or in those hours of self-revelation which are sometimes experienced under a more pervading and burning light from above, the past withdraws its veil, and we see rank beyond rank, as along the rows of an expanding amphitheatre, the images of successive years called out as by some wand of enchantment. There are abundant facts which go to prove that the decline and the forgetfulness of years are nothing more than the hardening of the mere envelopment of the man, thus shutting in and repressing the inmost life, which merely waits the hour to break away from its bondage.*

The resurrection is the exact inverse of natural decay, and the former is preparing ere the latter has ended. The affections, being the inmost life, are the nucleus of the whole man, the creative and organific centre whence are formed the reason, the memory, and thence their embodiment in the more outward form of members and organs. The whole interior mechanism is complete in the chrysalis, ere the wings spotted with

* "Of this I am assured, that there is no such thing as forgetting possible to the mind. A thousand circumstances may and will interpose a veil between our present consciousness and the secret inscriptions of the mind, but alike whether veiled or unveiled the inscription remains for ever; just as the stars seem to withdraw from the common light of day, whereas we all know that it is the light which is drawn over them as a veil, and that they are waiting to be revealed when the obscuring daylight shall have withdrawn." — *De Quincey.*

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light are fluttering in the zephyrs of morning. St. Paul, who in this connection is speaking specially of the resurrection of the just, presents three distinct points of contrast between the natural body and the spiritual. One is weak, the other is strong. One is corruptible, the other incorruptible. One is without honor, the other is glorious. By saying that one is natural and the other spiritual, he certainly implies that one is better adapted than the other to do the functions of spirit, and more perfectly to organize and manifest its powers. How clearly conceivable then is it, that, when man becomes free of the coverings of mere natural decay, he comes into complete possession of all that he is and all that he has ever lived; that leaf after leaf in our whole book of life is opened backward, and all its words and letters come out with a more vivid blaze! In the other life, therefore, appears the wonderful paradox, that the oldest people are the youngest. To grow in age is to come into everlasting youth, to become old in years is to put on the freshness of perpetual prime. We breathe the ethers of immortality, and drop from us the *débris* of the past, and our cheeks mantle with an eternal bloom.

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CHAPTER XV.

ETERNAL LIFE.

ETERNITY and time, or eternal things and temporal, throughout the New Testament, are placed in contrast. The reader discovers, with only a moderate degree of attention, that the former is not a continuation of the latter; that eternity is not time extended on indefinitely, but that one differs generically from the other. Two worlds are ours, in both of which we live and have our being. One is almost as changing as cloud-land, or as the scenery of a dream; the things of the other are beyond the reach of accident or fluctuation. By our material bodies we are placed in connection with the former, by our interior natures with the latter, by our inmost souls with God himself, whence come the heart-beats of eternal life.

By eternal life, the sacred writers mean a life in which the elements of time do not enter, a life whose infusions are out of an eternal state,

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and which, though overlaid by temporal conditions, is subject to none of their accidents and decays. The natural body moves about upon the earth, is subject to its laws, and sometimes suffers beneath them; but "lifted up and separated," the inmost soul reclines on the Divine bosom, and smiles on the phenomena of outward change. Hence eternal life is conditioned in the present, and is a possession now and here. "This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." "Whoso eateth my flesh, and drinketh my blood, HATH eternal life, and I will raise him up at the last day." In our external condition, we rise and fall, our riches fail us, our houses crumble, our purple robes fade and become tatters, our bodies become diseased, and the brow counts the years by its wrinkles; the face of the earth changes, and if the sleepers should rise up from the cemeteries, they would not know the places of their habitation. These things are temporal, and woe to him whose happiness is bound up with them. Eternal life, beneath the surfaces of time, only changes from less to greater; and when these surfaces roll off, it flowers into a world of its own, — a world where the beauty without mirrors the beauty within, and where the leaf is ever green, and the bodies we wear are ever young, because they are the out-

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growths of that which cannot die. Hence the special significance of the promise, "I will raise him up at the last day." It is by the life received through the Great Mediator, and which is independent of all mortal mutations, that we attain to this glorious resurrection.

Death is the negation of life, and eternal death is the negation of that spiritual life which comes from the soul's communion with the Eternal Mind,—death, therefore, deep-seated and beyond the scope of earthly change. It is the death and the consequent disorder that abide in the immortal nature, and which are just the same though the worldly condition and prospects be propitious and fair. The shows of time may cover it up, the superinduction of hollow moralities may conceal its virulence, but there it is. No medicines remove it, no appliances from without can reach it; so that when these time surfaces roll off from that also, its deformity emerges, and it simply finds itself in its own place, its own surroundings and home. The same word, *αἰώνιον*, *eternal*, is applied to the punishment of the bad and the happiness of the good, and it refers not at all to duration in months and years. It means, rather, those opposite states of mind from which the idea of time and all its contingencies has been completely eliminated; one lifted up into the eternal glories, the other de-

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pressed into the shadows of the eternal gloom. It is a happiness or a disorder, transfused not from this world but from another, and which, therefore, survives temporal duration and mortal dissolution, and exists in sharper contrast than ever after the fashions of this world have passed away.

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CHAPTER XVI.

HOME.

HEAVEN and hell are the opposite conditions of humanity. In the former, God is supreme; in the latter, self. In this natural sphere they are mingled and interfused, and they could not be separated without destroying the framework of society. This condition of things must needs be, in a preliminary and probationary state, based on external relations and material interests and pursuits. We have seen that the necessary result of the resurrection will be to bring on the crisis, or the judgment-time, and that the necessary result of the judgment will be to resolve humanity into its elements, and separate the wheat and the tares when the reapers come to the harvest.

But what is heaven, and what is hell? It is not so difficult to answer these questions, when once possessed of the truth that their elements are bound up and waiting within us. We shall dwell now, however, more exclusively upon the

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former, because it is a more welcome theme, and because if we know what heaven is, we shall know also its opposite, without attempting to evoke its awful imagery.

We know of no subject so practical as this. The whole business of the present life, with all its discipline of labor, sorrow, and joy, is to prepare and ripen us for heaven; and if it shall not do this, life will be a miserable failure. But how shall we prepare for it, unless we know what we are to prepare for? How can we travel, unless we know the point of the compass towards which we are steering?

Let it not be said that we have not data, and very distinct ones, too, from which to reason. If heaven and hell are not places to be entered by locomotion, but states of being to be evolved out of man, then they are already in man, and so our souls are prophetic, and through them we have an opening into the wonders of immortality. You will always find that one's notions of heaven correspond to his own spiritual state. They are his idea of the supreme good. Examine that, and it will show you precisely your spiritual position, — just as the traveller knows his latitude by looking at the north star and noting its distance above the horizon. What would you have, if your most ardent desires were gratified, and your loftiest ideals were actualized? Suppose

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you stood at the fabled wishing-gate, what is the petition you would send up? What are the suspirations that go up from the profound within you? What sort of a world would you make for yourself, if you could have everything your own way, and embody around you your own best imaginations? Answer these questions honestly, and your idea of heaven is defined to you, and you will see whether it be carnal and selfish, or spiritual and pure.

Hence it is important that our idea of heaven shall correspond to the reality. It is our idea of the supremely good and fair, always shedding its lustrous beauty on our toilsome road, to cheer and gladden us along the climbing way.

Dismiss from your thought at the beginning the idea that all the departed saints are to be gathered into one assemblage for unceasing worship, and that you are to be merged in that vast multitude. Remember that all the past generations outnumber the thousand millions that are now upon the earth. What would you be in such a great mob of saints, hoarse with hallelujahs? Descend into your heart, and you will find there a deep and unquenchable instinct, — one which belongs to the spiritual nature, — which death, therefore, cannot quench, but which it rather sets free for a more unreserved enjoyment of its objects. It is the instinct of home.

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It is this which determines human loves and sympathies around special points and centres, and forbids ever the notion of a formless multitude. It is this which will determine every soul to its special place by quick and unerring affinities, just as the matter of the vast and shapeless nebulæ determined around innumerable points of twinkling flame, till the whole became thickly studded with stars.

There is one grand motive, love and obedience to the Lord, which rules in all regenerated hearts; but it has a thousand modes and forms of manifestation, according to each one's mental and moral structure, special tastes, habitudes, and affections. It is so here; it will be so always. The instinct of home is simply the drawing together of souls most alike and congenerous around their own special centre, that there the ruling love may have the fullest gratification and nourishment, and from that centre radiate in most delightful exercise for the good of others. Two or more minds toned alike, and acting as one, from a common centre and for a common end, make up the idea of home. It is so now, it will be so always. Let the instinct of home be destroyed, and man would be utterly demoralized, or hopelessly insane. His life becomes aimless, and he wanders in spiritual vagabondism, he knows not whither or for what. The

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animals have not this instinct, except so far as they reflect it from man, and are drawn by him within its influence. It is his by eminent endowment and prerogative. Hence the peculiar and utter loathsomeness of those crimes which are committed against it, — which either disturb the unity of home or soil its purity; for the lusts that tend to this destroy the very image of humanity, and break it in pieces under the hoofs of the most swinish pollution.

Our home is always where our affections are. We sigh and wander, we vibrate to and fro, till we rest in that special centre where our deepest loves are garnered up. Then the heart fills and brims over with its own happiness, and spreads sweetness and fertility all around it. Very often when the eyes are closing in death, and this world is shutting off the light from the departing soul, the last wish which is made audible is "to go home." The words break out sometimes through the cloud of delirium; but it is the soul's deepest and most central want, groping after its object, haply soon to find it as the clogs of earth clear away, and she springs up on the line of swift affection, as the bee with unerring precision shoots through the dusk of evening to her cell.

How admirable are the arrangements of Providence by which he gradually removes the home-centre from this world to the other, and so draws

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our affections towards the heavenly abodes! We start in life an unbroken company; brothers and sisters, friends and lovers, neighbors and comrades, are with us; there is circle within circle, and each one of us is at the charmed centre where the heart's affections are aglow, and whence they radiate outward upon society. Youth is exuberant with joy and hope, the earth looks fair, for it sparkles with May-dews wet, and no shadow hath fallen upon it. We are all here, and we could live here for ever. The home-centre is on the hither side of the river, and why should we strain our eyes to look beyond? But this state of things does not continue long. Our circle grows less and less. It is broken and broken, and then closed up again; but every break and close make it narrower and smaller. Perhaps before the sun is at his meridian the majority are on the other side, the circle there is as large as the one here, and we are drawn contrariwise and vibrate between the two. A little longer, and we have almost all crossed over; the balance settles down on the spiritual side, and the home-centre is removed to the upper sphere. At length you see nothing but an aged pilgrim standing alone on the river's brink, and looking earnestly towards the country on the other side. In the morning, that large and goodly company rejoicing together with music and wine; in the evening, dwindled

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down to that solitary old man, the last of his family and the last of his generation, waiting to go home, and filled with pensive memories of the Long Ago!

A question, which the bereaved heart has sometimes revolved painfully, receives now a full and satisfactory solution: "Shall we know our friends after death?" How do we know them here? We know them since their peculiar qualities of mind and affection are imaged in the features, and expressed and toned in the living form, made effusive of the soul within. But all this is more completely true of the spiritual man, since spiritual body is more quickly and perfectly the exponent of the soul, and the very effigy of its affection; and hence it will result that we shall know those we have loved even better than we knew them here. For there when thought meets thought, and heart opens to heart, it will be the fond gaze of the old, familiar faces; — faces that have not changed except to be made more familiar, since more than ever they are the living transparencies through which we look into the well-springs of hearts that have beat in unison with our own. The doctrine of friendly recognition is once formally stated in the New Testament,* and always implied. It needed no other

* 1 Thessalonians iv. 13, 14.

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statement than the doctrine of the resurrection, from which it comes as a necessary corollary, while it chimes in with the prophetic yearnings of human hearts. The resurrection body is not manufactured and put on afterwards, but it is the heart's most cherished love growing into its most perfect form and likeness, putting on robes bright with the colors of the spirit and wavy with its tremblements, and looking unclouded from its own features and aspect. Recognizing our friends! We hardly do as much now; for if we journey too far from each other, we find when we meet again that time has been so busy with our clay tenement, and has so beaten and battered it, that we look long, and must trace the old signs and lineaments as Old Mortality traced the inscriptions on the tombs. Death does not obliterate the handwriting, but removes the moss and the rubbish that had gathered over it, and the resurrection brings it out more boldly than alto-reliefs. Death removes the mask of time and age, that the undecaying affections may take on the face and features that belong to them in the freshness of their immortal prime. Yea, further, it results, if we choose to follow out the deduction, that we shall not only recognize the friends we have seen and loved, but friends we never saw before, though they have long been near us; for souls congenerous with each other will meet as if they had been kith and kin from the begin-

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ning, — just as here there are minds which on their first meeting seem each the complement of the other, and they will almost have it that they knew each other in some pre-existent world.

Our present topic is exceedingly suggestive on the whole subject of the future retribution. The home-instinct constitutes the essential law that arranges the societies of heaven and hell. It is the "Come, ye blessed," and "Depart, ye cursed," not imposed as an arbitrary sentence from without, but executed by sure impulsions from within. The soul which is foul, and whose life is perverted, is excluded from heaven, because there it would be the most wretched. It has no home-centre there, and the clash of life opposed to life would be sharp and dreadful. It goes where its most cherished and ruling affection shall find its sphere and exercise, because there it will suffer the least of anywhere in the universe, and there it finds all which in the nature of things it can enjoy; though, alas! how baleful is the glow of unclean lusts, and how dense the smoke of false illusions that ever rise out of them! The home-instinct is the law that dots the circles from highest to lowest, and concentres around them all spirits in their class and order; and they shine forth star-like up the terraces of the heavenly mountain, or they gleam out point beyond point along the vales of Gehenna, and constitute the downward range of its lurid fires!

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CHAPTER XVII.

THE HEAVENLY PEACE.

THE imagination paints the heavenly state as one of eternal peace, the sunshine after the storm, the haven securely reached after the waves of trouble have ceased to roll. But let us be careful not to confound two very different things. Peace is not rest or repose. It is the highest and most intense activity, but the activity of concording elements. When the elements conflict and counter-work each other, they produce a state of war; when they join and act as one, the result is the most perfect life and the profoundest peace.

1. This present preliminary state is called one of warfare; not primarily because we have to contend with evils external to us, but because the elements of the warfare are within us. Within is the battle-plain between self and God, between the opposing forces of heaven and hell.

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One comes on as the other recedes, one towers in its strength as the other becomes weak and slinks away. When the selfish nature is entirely subdued and expelled, then God becomes all in all, inspiring all our affections, tinging all our fancies, swaying all our faculties; and when this work is complete, we are lost in God; and this is heaven. There is no more conflict in the soul, for the victory is gained. All its powers are in harmony, and all its motions are sphere-melodies. Peace is the profound hush and tranquillity after all our evil dispositions have been expunged, and the activities of our higher nature are unimpeded and uncontrolled. Then come a new sense of the Divine presence, and clearer perceptions of the Divine attributes and person, fulfilling the promise, "Blessed are the pure in heart, for they shall see God." Just in the degree that evil goes out of us, God comes within us, and he is the peace supreme. We get foregleams of this even now, for when sinful passions are hushed or expelled, and doubts that went over our sky have cleared off, the soul opens inward even up to God, and he floods all her faculties with sunshine,—suggesting that noontide of the Divine glory when, in the body celestial, with the susceptibilities quickened, and the faculties exalted and new-organized, God shall be her sun that never sets, and her moon that never wanes.

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"No sun arose, — I saw no moon
Go paling through the air;
God's glorious presence, like a sun,
Was here, — was everywhere;
It brooded o'er the flowering plains,
On all the hills it glowed;
If here I looked, or there I looked,
I saw the face of God."

If we stop here, and only conceive of heaven as being that state where self is extinguished, God is in all and all are in him, we have a vivid idea of its unchanging bliss, and its golden peace.

2. But further than this, we get a very distinct conception of the moralities of heaven as an essential element in its happiness. Conceive that social state which results from the extinction of the selfish loves, where the good of all others is the supreme object for which every one lives, where there are no by-ends, no exclusively private interests to be made paramount, but where each lives for all and all for each; conceive this, and you get an idea of the moralities of heaven. The more of happiness there is for all, the more there is of rejoicing for every one, for each lives in all, and all in each, and the whole in God. Think of the sources of our trouble here. Our pride is mortified, our social ambition is frustrated; somebody is above us, and our envy rankles; somebody is below us, and we scorn them; some-

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body has wronged us, and we brood upon the injury. Or private good, and not social, is made sole and paramount, and then we clutch for our portion, that we may enjoy it alone, and hence lust and avarice with their grovelling train. But when the grand crisis resolves humanity into its elements, these last part off to that scale that slides downward towards the abysses, while the others rise into the purpling ethers that ever lie on the celestial summits as a smile dropped from the face of God. In that hallowed air self cannot breathe, and on those sky-bathed summits every one lives for every other one, and thus the bliss of all is poured in full measure into the heart of each, and there is no discording element, but one pulse-beat of everlasting love.

3. There is another element of the heavenly happiness. We do not know each other now. We shall know each other then. These fleshly externals do as much to conceal us as to reveal us to each other. Through these dull instrumentalities we utter ourselves imperfectly, and sometimes we utter what we never intended. Even the poet, who becomes golden-mouthed, halts and stammers in provincialisms, and we wonder what he means. We tune our pipes and launch out bravely for the sphere-melodies, but break down into tavern-music. Hence the clouds

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and separations that often come in between hearts that do not know each other, and cause the love of many to wax cold. Hence the suspicions and misconstructions that infect human intercourse here below. Suppose all these to be removed. Suppose these clumsy externals that lie upon the spirit, and which she vainly endeavors to struggle through, to have fallen away. Suppose the outward man so to answer to the inward that it mirrors it forth as in God's crystals, so that souls lie open to each other as the day, and nothing hinders the interflashings of the sunshine, and we have supposed nothing more than our whole doctrine necessitates and the Scriptures describe. "The earnest expectation of the creature waiteth for the manifestation of the sons of God." "We see now through a glass darkly, but then face to face. Now I know in part, but then shall I know even as I am known." The imagination can hardly depict too vividly the elevation of the social state through the removal of earthly clogs and concealments, and the giving the sons of God to each other without reserve.

4. There is still another element of the heavenly happiness. It follows logically from the doctrine of the resurrection, that it will introduce us to new facilities for the acquisition of knowledge and the development of a higher intelligence.

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What hinders us here? The limitations of the natural body and the grossness and clumsiness of its instrumentalities. Our knowledge of things now is for the most part mere surface-knowledge. Even matter, that we handle so much, we only know by its external properties. But rising out of its sphere, and being new organized for higher acquisitions, we shall see things in their internal principles and causes, and not merely in their gross results, not "through a glass darkly," but "face to face." Chalmers, Taylor, Dick, and kindred writers, all of them swamped in materialism, give us the privilege of ranging from planet to planet in the resurrection body. They do not seem to consider that much better than these excursions into outer space would be a knowledge of the first principles whence all this goodly universe was evolved; that to approach undazzled the primal essence, whence suns and stars and galaxies rolled out like sparkles from an undying flame, is to comprehend the universe more perfectly than to roam over its surfaces and square miles. To reason from spiritual things downward to natural, or from the centre to the surface, is to reason surely and rapidly, for the eye gathers up the results in groups and classes. Knowing things in their principles and causes, we shall know the rest without counting up the details. We could know what matter is better by discerning its es-

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sence than by handling its forms; we could know what spirit is better by seeing into its life than by counting up its actions. And better than telescopes and crucibles in understanding the universe would be a knowledge of its causes, and a perception of its glory and beauty as flashings from the eternal fire.

5. There is another element still. The love of beauty innate in all human hearts is an endowment of our immortal being. It is very true that in the child and in the merely natural man it only ministers to a sensuous gratification, since to them the grand or the beautiful in the external world are not the symbolization of moral and spiritual qualities. They admire it for the form and the coloring, and for nothing more. It is far otherwise after the soul has become new-born, and is haunted and tormented with ideals of moral perfection, and yearns to see a nature that shall copy them down upon her tablet, or shade them off in her innumerous lines of perspective. She longs to see her conceptions of what is perfect in grace and grandeur exfigured and taking form, the outward answering to the inward, the real to the ideal, as the sky down in the still lake answers to the sky above, when

"Two equal heavens with rival splendors glow."

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Then it is that this world becomes merely a language and a symbol, and the whole beautiful Cosmos is loved, not for what it is in itself, but because it seems a reflection — though, alas! how cold and dim! — of something more bright and perfect on the other side of Time. Poetry, when doing its highest office, is nothing more than an attempt to make the things that are seen the prints of the things invisible. Imagination then becomes a prophet by making nature, with all her treasure-house of imagery, the analogue of what shall be hereafter; or, for it comes to the same thing, of what is already in the human soul waiting for its expression and symbolization. The highest work which genius ever does is to humanize nature, to take up her forms and images, and set them in new array, and show them aglow with human loves and passions, like the precious stones on the high-priest's breastplate, whose colors changed and sparkled to the influx of spiritual fire.

Still we confess to the inadequacy of nature as the expression of our loftiest ideals. The plague-spot of sin and imperfection is on all things here below. In her sublimest moods, in her most charming holiday festival, in the utterance of all her choral voices, the heart revolves the question, and demands if this be all. Has God hung down these pictures from his throne as the most

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perfect imprints of the good and the fair, and not rather as dim shadowings of what may be, as helps to our faith and stairs to our thoughts climbing towards realms of a more refulgent summer or a more enduring spring? Is there no world where the worm never gnaws at the root of the rose, where the yellowness of decay never comes upon the woods, or winter never pours over them his desolating howl? Such is the heart's question, after a nature that is above nature, and art is nothing else than that. It attempts to actualize that conception by stealing from nature its finest colors and extracting its purest quintessence, and then spreading them out again, and exhibiting them in new combinations upon the easel. But the forms of art are all dead, and we breathe over them the prayer of Pygmalion in vain. Art is the reaching upward after a more transcendent beauty, and confessing, after her work is done, that she can only give you its corpse without the reality.

It is, therefore, only a fulfilment of the deepest prophesyings of renovated souls, — prophesyings which the poet and the artist utter in broken speech, when the Divine Revealers show us a spiritual world that transcends the natural; not the disembodied entities or ghostly abstractions of the metaphysicians, but a world of forms and substances so much nearer in degree to spirit

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that they pulsate with its life and breathe with its fragrancy, and put on robes chromatic with all its beauty, and quick with all the rustlings of its love; a world of objective scenery, on which ever lies the sweet morning light of subjective peace; a world, therefore, whose leaf can never fade, and whose flower can never wither, because it wears the colorings of souls that are flooded with the life everlasting. "They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat; for the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters." "As the appearance of the bow in the cloud in the day of rain, so was the appearance of the brightness round about." *

* Rev. vii. 17; Ezekiel i. 28.

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CHAPTER XVIII.

AGREEMENTS AND DIFFERENCES.

In the preceding chapters we have spoken freely of the tendencies of religious naturalism, and we have dwelt upon the absurdities of the old and commonly received doctrine of the resurrection. We hasten to say, that the doctrine as thus exhibited is not given as the special badge of any one of the Christian denominations. Among those reputed the most sound in religious belief there is considerable range of opinion on this subject, and the best minds of all sects pass out of dark and gross literalism towards the mount where the letter is transfigured by the truth within it. It would not be candid if we did not also exhibit the highest and best aspect which the doctrine of a material resurrection has assumed; and for this we pause a moment in our inquiries. We find an article on the Resurrection in the Biblical Repository of November, 1845, and we have before us two works by Dr. Hitchcock in which

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he handles this topic, in one of them with considerable fulness and care. It is delightful to follow Dr. Hitchcock in whatever he writes, even when we cannot agree with him, on account of the spirit of piety and charity with which every page is fragrant. His teachings may be summed up as follows.

1. He fully admits the difficulties and absurdities which the old doctrine involves, — that of a resurrection of the same bodies that die. "The chemist knows full well that they suffer entire decomposition, and that the ultimate elements are scattered by the winds and waves, and are taken up by other bodies, it may be by those of other men; so that the same particles may enter into the composition of a multitude of human beings. How, then, can the body which is laid in the grave be raised; since not even Omnipotence can make the same particles a part of two or more bodies at the same time." *

2. Alive to the force of this objection, he argues that identity between the ante-resurrection and post-resurrection body is not an identity of particles. We do not even now wear the same bodies from year to year. Not an atom that composes our physical structure at this moment will remain in it twenty years hence. "Compare

* Lectures on the Four Seasons, p. 10.

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a forest-tree weighing many tons with the seed weighing a few grains, from which it sprang, and then recollect, also, that only a small part of the seed finds its way into the future plant, and we may safely say that the proportion between the particles derived from the seed and from other sources is as one to a million." So of our present and our resurrection bodies. "It is not necessary to suppose that more than a millionth part of a ten-thousand-millionth part" is common to them both, but this atom, however minute, serves as an "infinitesimal germ" for the future body.*

3. He believes that the resurrection body will differ vastly from our present bodies. The organization we now have will not enter into it at all. The "infinitesimal germ" will be a nucleus around which the future body will be formed; but the future body will not be flesh and blood, will not be subject to decay, but immortal, and will be powerful and glorious beyond anything we now conceive of.

The reader will perceive that the doctrine, as here modified by Dr. Hitchcock, differs essentially from the old traditional one, and that he comes within an "infinitesimal" particle of clearing himself from the church-yards alto-

* Lectures, p. 17.

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gether. But for this "millionth part of a ten-thousand-millionth part," his theory, and what we have unfolded as the Bible theory, might easily be made to blend together. But naturalism in theology, though infused homœopathically, gives its cast to the whole, and colors the entire conception of the future life. When this excellent writer comes to the construction of his theory, the "infinitesimal germ," rescued from the sepulchres, plays a most important part, and organizes everything in conformity with itself. Thus: —

1. He thinks the Scriptures aver, in terms not to be explained away, that at the resurrection something will be actually "raised out of the grave." The Bible, he says, "constantly" speaks in this manner, and to save the veracity of the text, he holds to the "infinitesimal germ," which, at the second coming, will rise again. Omniscience has watched over it for this specific purpose, and Omnipotence will bring it forth, and organize the new body around it.*

2. Of course, then, the resurrection body will be composed of matter; the best to be found, but matter still. Though a better and more glorious body than the one we have now, it will be made of material particles, and therefore it must ex-

* Lectures, p. 17.

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ist in space and time, and under natural law. The germ, though ever so small, holds us to the natural plane of existence. "The Apostle certainly means that the spiritual body is composed of matter, unless, indeed, there be in the universe a third substance distinct from matter and spirit"; and of this, he says, "we have no positive evidence." *

3. The writer throws out a conjecture as to what this matter may be, which shall compose bodies so much more glorious than those we wear now. Philosophy furnishes an example of such matter. "The phenomena of light, heat, and electricity, as well as the history of several comets, make it almost certain that there exists, diffused through every part of the material universe, an exceedingly subtile and active fluid, sometimes called the luminiferous ether. It seems to be the agent by which light, heat, and electricity are transmitted by undulations in every direction with inconceivable velocity, not less than 200,000 miles per second. It exists wherever light, heat, and electricity penetrate, and therefore it is found not only in what we call empty space, but in the most solid bodies, since they are more or less permeated by these agents. There is no evidence that this ether

* Religion and Geology, p. 398.

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possesses weight, though it has the power of resistance, since it obstructs the movements of several comets. No force which the mechanism of the chemist can exert has the least effect upon it. Nor is it cognizable by any of the senses; and yet certain phenomena indicate its existence and prodigious activity.

"Now, without asserting that the spiritual body is made up of the luminiferous ether, or of a substance analogous to it, it is interesting that we have evidence of the existence of such a substance in nature, and great reason to believe it to be attenuated matter. Reasoning on the subject, we should presume that the future body would be of such a nature as to be unaffected by mechanical and chemical action, and which might exist with equal freedom and without change in the midst of the sun, or the volcano, or in the polar ice; and yet that it would possess great activity and energy; and such a substance we have before us in the universal ether. Of such a substance the spiritual body may be composed, or of something analogous to it."

It is a portion of this "luminiferous ether" which Dr. Hitchcock supposes may rise out of the graves at the last day. This may be the "infinitesimal germ." "Who knows but a portion of this wonderful form of matter, connected with the body in this world, may remain

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isolated till the resurrection morning, and await the Divine summons to be reunited with the immortal spirit?" *

4. The luminiferous ether enters still further into the theory of this learned writer on the subject of Eschatology, or the Last Things. The saints having been indued with these wonderful bodies at the resurrection morning, the earth will then be "burned up," and prepared anew for their final abode. But the burning up will not be by a sudden miracle. It will constitute a geological epoch, and it will be thousands of years before the earth emerges out of destruction, and becomes green and peaceful again, so as to be the scene of the Millennial Eden. But, meanwhile, the risen saints are safe in their bodies of luminiferous ether. They can live in fire without being injured, and therefore may exist on the earth through the conflagrations and commotions of the transition period.†

The resurrection of material bodies, with its congenial doctrines, is here stated probably in a form as free from difficulties and objections as it can be in the nature of the case. Our object is not controversy, but fair representation. The truth, brought out in its own divine features, commends itself, and no one who once has a

* Lectures, pp. 27–29. † Religion and Geology, p. 398.

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clear and affectionate grasp on the true Bible doctrine upon this subject will ever lose it. We throw in, however, a few comments by the way.

1. The venerable writer, whose views we have just given, will find, we think, if he gives his attention specially to the point, that the Scriptures do not "constantly" speak of a resurrection of something "out of the grave." He will find, we are confident, that they *never* use that or any equivalent expression, if we except the passage in John v. 28, already expounded. They speak of the resurrection of the dead, never of dead bodies, or bodies of any description raised out of the graves.

2. The reader will at once observe, that, in the theory just described, Paul's beautiful analogy fails, and becomes completely nugatory. The infinitesimal germ does not fulfil the conditions of his statement. The spiritual body, in Paul's description, rises, not out of the grave, but out of the natural body, as the blade out of the riven and decaying capsula. One unfolds continuously from the other, and that not arbitrarily, but under the operation of a most admirable law. But what have we here? The whole seed decays, germ and all; its particles are scattered to the four winds, and ages afterwards some one of its infinitesimal atoms is taken, and by arbitrary appointment and miracle made the

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nucleus of another body. The analogy is destroyed.

3. The distinction which Paul makes between the natural and spiritual body is not preserved. Make matter as rarefied as we may, it is natural body still, and though made of luminiferous ether, it locks us within the conditions of space and time, though haply we may endure the polar ice or the volcanic fires. Here we are again, stuck fast in naturalism, and on the dead flats of matter, and all we have gained is the liberty of moving with swifter locomotives. By the luminiferous ether we dispense with the railroads and the telegraphic wires, but none of the ethers or agencies of planetary space, nor all of them combined, shall conduct us upward, through THE DEGREES OF LIFE, out of natural space into the eternal world, and among "celestial bodies," — among the immortals that gather nearer and gaze on the sun-robes of the Highest.

4. The old doctrine of a disembodied state returns upon us. We do not get even our portion of the luminiferous ether till the end of time. The seed-spark of our resurrection-body will not appear till Gabriel blows after it with his trumpet and kindles it up somewhere. During the thousands of years that must first roll away, we are nobody and nowhere. We cannot lie down to the last agony and see the shores of immortal-

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ity in all their bloom and fragrancy come down and touch our very feet. They recede away, away, "like one in anger drawing back her skirts," and the long, formless void sweeps between, into which we must be crowded off, and there we must remain till the end of the world.

This is not the immortality of the Bible. There, its substantial shores are in sight and in hearing, and the chimes of its belfries are wafted to the ear of the dying believer. "The welcome will sound in the heavenly world ere the farewell is hushed in this." We have not a doubt that the venerated divine whose words we have quoted so conceives in his inmost thought, when that heaven, now so near to him, and whose mellowing light lies already on his spirit, rises on the eye of his faith; and that he knows, by intuitions which are more unerring than his theorizings, that he shall meet the sainted dead from whom he has been separated, as soon as death has lifted the veil, — meet them, not "disembodied," and waiting for the luminiferous ether, but with warm graspings, and "clothed upon" with celestial bodies, and amid the resurrection glories.

5. Let us look one moment at the scientific basis of this luminiferous theory. Our common atmosphere is composed of three principal gases, mingled in unequal proportions, oxygen, nitrogen, and carbonic acid gas. These, with a fourth

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called hydrogen, which in volume forms the chief ingredient in water, are the basis of material bodies. Oxygen, nitrogen, hydrogen, and carbonic acid gas, with some other subordinate gases, make up all natural substances, from the most subtile to the most solid. The chemist knows very well that the hardest rocks, as well as liquids, vegetables, fruits, and flowers, the human frame with its nerves and muscles, are nothing more than the consolidation of these gases in their endless combinations. All bodies first existed in the form of atmospheres or ethers, and they may be resolved back into them again.

These four gases, however, are not simple and uncompounded. There are others still more subtile, called "imponderable," which enter into their composition, and through them, therefore, constitute essential elements of all material substances. These latter, the imponderable, are known as heat and electricity, and they are latent, one or both, in all bodies, and sometimes may be evolved with prodigious force. If water be united to sulphuric acid, the fluid very soon becomes boiling hot, solely by the evolution of latent caloric; and it is said that Professor Faraday considers it an ascertained fact, that there is enough electricity for the destruction of human life in a single drop of water. The luminiferous ether is still more subtile, and eludes the analysis of the

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chemist; but, like the others, it performs its use in the grand economy, and there seems little reason to doubt that it forms one of the essential elements of matter.

Dr. Hitchcock, then, is not only reasonable in supposing that it is "connected with" our present bodies; he would be pretty safe in supposing that it formed a constituent part of every particle of every corpse that is laid in the grave.

But observe, again, that all atmospheres and ethers, from their very nature and intrinsic quality, are inorganic substances, and physical life is a divinely appointed means whereby to change their form and convert them into solid organisms, that they may serve us while in this world for our instrumentalities. Ethers and atmospheres are essentially elastic and expansive, and they lie about us furnishing the prime material out of which bodies and organizations are to be made. In every heaving of our lungs, we turn them into blood on their way to form a still more solid basis; and every tree spreads out its leaves that flutter in the air, the lungs through which it sucks in the gas which it needs, to turn into carbon or woody fibre. The worlds that roll through space are nothing but condensed ethers, and the exquisite organizations that cover their surfaces are the living processes for condensing them still in endless proportions and variations,

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so as to run through all the forms of grace and all the tints of beauty. But that atmospheres *as such* can be organized bodies, is utterly inconceivable, and looks very much like an anomaly and a solecism. To change an organism back into its gases, is simply to destroy it. Omnipotence must here be called in again, not only to work a miracle, but an incongruity, unless we suppose the laws and qualities of matter are to be changed altogether; and that is supposing matter will cease to be matter and become the *tertium quid* of whose existence the Doctor says there is no evidence. If, therefore, the spirit is to come back to the sepulchres, why should it come seeking its luminiferous ether, rather than its electricity, its caloric, or its oxygen? and even if it should find some particle held in special reserve down in the bottom of the grave where Omniscience has kept watch over it, what can be done with it till it has been changed from an ether to a solid, and is made the nucleus, not of a collection of gas, but an ORGANISM? And then will it be comfortable to live with it in the transition fires?

We cannot possibly receive the theory of Dr. Hitchcock, but our respect and gratitude towards him shall not be diminished on that account, for his distinct and candid acknowledgment of the falsity of the old doctrine, and his attempt to

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supply a better one; and if he fails of what we consider the true theory, it is because no human ingenuity can build a system of pneumatology out of naturalism, that shall not tumble to pieces by its own specific gravity.

6. Truth always presents us with an organic whole, whose relations of part to part are not forced and factitious. A system with seams and gaps at which Omnipotence must constantly be called in to work miracles, in order to keep the whole from going to pieces, wears the signet of human error and contrivance. The reader will judge whether the system just described has any such organic proportions; whether it is put together mechanically, like mason-work, or whether it unfolds to him part from part, like a flower or a palm-tree. If a spiritual body is desirable at all, why are the saints kept waiting for it in limbo? And what conceivable purpose is answered by having the infinitesimal germ the same that was buried in the graves? Omniscience must specially discriminate and keep watch over it through the centuries, and then Omnipotence must make that and none other the commencing particle of a new body, which must be built up by special miracle for the spirit *ab extra*, and not be a growth from it *ab intra*. And yet, confessedly, it is not necessary that a single atom of our present earthly bodies should enter

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into the future spiritual ones, in order to preserve our personal or corporeal identity.* Does all this work in the potter's fields, then, look like the Divine operations, or like human system-building? Is it likely to take place under that law of continuous and orderly progression by which humanity puts forth its powers from lower to higher, from animal existence to spiritual, — "first, that which is natural, afterward that which is spiritual"; — by which individual man, without any breaks or cataclysms in his being, unfolds his faculties from external to internal, leaf above leaf, till the flower that was inmost opens up and wafts its perfume towards the sun, — from the babe all sense that creeps on the lap of earth, to the being all seraph that basks in the open splendors of the living God?

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* Dr. Hitchcock says, that, for the preservation of our personal corporeal identity, "*it is not necessary that the resurrection body should contain a single particle of the body laid in the grave.*" (Lectures, p. 26.) The Italics are his own. He holds on to the infinitesimal germ, not for philosophical reasons, but because he thinks the letter of Scripture requires it.

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CHAPTER XIX.

AGREEMENTS.

It very often occurs that disagreements in doctrine are kept up from want of a proper nomenclature, and because the same words convey different ideas to different minds. We have suspected, while writing the last chapter, that this might be true of the subject in hand, and that differences of opinion might sometimes be more apparent than real, and the agreements more real than apparent. The terms "matter," and "material body," in distinction from spiritual body, are not always used with precision; and we will now proceed to state more distinctly our conception of what matter is, and wherein the distinction lies.

What, then, do we mean by "matter," and what and how much do we affirm by the words "material body"? We affirm nothing in regard to its inner essence, for we know nothing about it. Its substratum eludes our analysis; its external

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properties and laws are all that come under our definition, and all that can in the nature of the case. When I use the word "matter" or "natural body," I mean two things, viz.: —

First, I mean certain properties exhibited to my perceptions, — extension, form, hardness or resistance, attraction, and, under certain conditions, color and elasticity. These are essential to my idea of matter. But these are not all. I may have a perception of all these, and yet the idea be incomplete. I may shut my eyes and dream, all my natural senses being locked close, and still have vivid perceptions of extension, form, hardness, attraction, color, and elasticity. I may even have them more vividly than when my eyes were open. But no one will say that in this latter case I have had a perception of natural body. But in what does the difference lie? Perhaps you will say, in the fact that in the one case my perceptions were real, and in the other, not; in other phrase, that in one case the object perceived existed solely in my own mind, or, as the philosophers say, was purely subjective; whereas in the other case it existed both in the mind and out of it, or was both subjective and objective at the same time. But there I remind you that you are beyond your depth. You are there assuming to know something of the substratum or essence that lies behind the exhibition

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of these properties, of which thing we agreed at the beginning you and I are both profoundly ignorant. Were the things of Jacob's dream purely subjective? of Isaiah's vision in the temple? of Zachariah's? You do not know it. And how do you know, in any two given cases where these properties are exhibited, that they have a substratum in one, but not in the other? You do not know it, and you had better say so; for this is not where the distinction lies between what is matter and what is not.

But we come to a second condition of the idea of matter, and it is clearly this. There must not only be the exhibition of extension, form, hardness, attraction, and so forth, but THEY MUST BE EXHIBITED ACCORDING TO THAT ORDER OF SEQUENCE AND COMBINATION WHICH WE CALL NATURAL LAW. Then your idea of matter is complete. We must have not only these properties, but we must have them under the laws of nature, or in what we call the natural world.

Suppose body to exist, either with other properties, or with these same properties, but produced and exhibited under a totally different law. We have body still, it may be more substantial and real than ever; but it is not material body, and it is a misnomer to call it so. Suppose, for instance, the natural law of attraction, according to the squares of the distances, to be abolished,

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and another law of affinity substituted in its place; suppose body to become visible or invisible, not according to the angle of the sun's rays falling upon it, but according to a certain state of the will; or suppose it to exhibit the seven colors and their shadings, not according to its capacity for reflecting natural light, but on some other condition; or suppose the phenomena of proximity and distance between two bodies to be conditioned, not on the fact that they shall travel through so many feet of planetary space, but on the fact that the moral state of the souls that occupy them shall be like or unlike; and so on. Who does not see, that, when we take this aggregate of properties out from under natural law, and give them an altogether new law of sequence and combination, they cease to make up what we call matter or material body, and become something else; and who then cannot apprehend the stress of Paul's language, when he says, "There are celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another"?

In the Bibliotheca Sacra for November, 1845, there is an article on the Resurrection. Our readers are probably aware that this periodical is the organ of the prevailing orthodox thought in Massachusetts. The writer* maintains the posi-

* Rev. Joseph Tracy.

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tion, that neither Scripture nor common sense requires us to believe that a single particle of our present bodies is to enter into our resurrection bodies. His language is very explicit. He says: "The particles of a man's body change once in seven years; and yet, according to the idea of bodily identity as it exists in all sane minds, the man has all the time the same body." "In perfect accordance with the same idea, all the particles may be changed again during the process of death and resurrection, and the body yet retain its identity." "If it be granted that the identity remains as entire from the age of seventy to the resurrection inclusive, as it did from birth to the age of seventy, all is granted which the obvious sense of Scripture or the common belief of Christians requires." "There must be a uniting power combining the several parts into a unity." "The identity of body, according to the common sense of mankind, and according to the deepest and most exact philosophy, is found in the identity of the uniting power, and not in the continuous presence of the same particles."

We are out of the grave-yards at last, then! Theology is free from the charnel-houses, and can escape the smell of corpses, orthodoxy itself being judge. The umbilical chord that held her to corruption and the clay-pits has become not only "infinitesimal," but is completely sundered.

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Thank God for that! Now she can fly or she can run. If we carry along with us the "uniting power," retaining that after death, we can draw up by it the elements of our new body wherever we please, — from the air, from the sun, from Sirius, or from some paradise unknown. Not even the smallest germ need come out of the grave, and so farewell to its contents for ever.

Still the writer argues that the spiritual or resurrection body will be material. He does this, however, on the assumption that nothing else than matter can be body, and that, if it is not matter, it is only a phantom. But when he gives his conceptions of the spiritual body, he assigns to it new laws and properties, and says "it will be far superior to anything which we are now able to imagine," thus taking it expressly out of the category of natural body, making it a third substance, or something else than matter as we know it. So at least it seems to us, and he leaves the way open for a full agreement between his doctrine and ours on this particular point, though under a difference of phraseology. Both his thought and his language, however, seem to us here to lack consistency and clearness.

What difference remains? None, except in the mere point of time when we are to be indued with immortal bodies. His *philosophy* would admit of the resurrection of every man at death,

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and render the dreary "intermediate state" unnecessary. We die, but we retain the "uniting power" that shall form a new body; and not only might it be formed immediately and continuously, so as to leave no breaks and chasms in our history, but the philosophy would seem to fit in most harmoniously with that conception. But the writer thinks that the most obvious sense of *Scripture* requires a belief in a future simultaneous resurrection at the end of the world, and not till then will the "uniting power" take up and organize the new body. So, therefore, we must go into limbo, among the "simplicities," "monads," and "mathematical points," and wait there. Here, then, on a mere *punctum temporis*, we part with much regret from this sensible writer, though grateful for this better aspect which orthodoxy presents to us in him. For the full fruition of immortality he looks down the centuries, and across an unknown gulf: we expect it at death, and see the eternal shores come down to meet us, yea, firm already beneath our feet.

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CHAPTER XX.

SUMMARY.

Our course of argument has led us through subjects of inexhaustible interest, and we hope we have carried the convictions of our readers along with us. Some of them, holding the traditional interpretations respecting the resurrection of Christ and of the philosophy contained in St. Paul's Epistles, may think that the letter of Scripture is against us. We promise to show, if they will leave their traditions a moment, that the letter is for us when it speaks for itself, and that too with a peculiar majesty of utterance. Something remains to be said, therefore, in expositions confirmatory of the reasonings which we have presented. But before we go on, we will review our steps and gather up the conclusions in which we now rest.

1. When we attempt to think clearly and rationally respecting the future life, we must choose between three hypotheses. We stand in

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a trilemma, and we must adopt one of three sets of conclusions, and exclude and reject the other two. We may join the metaphysicians, when we shall have the privilege of talking wisely and meaning nothing; of remaining in ignorance, yet showing off a *quasi* knowledge; of leaving the fools agape after us as if we were philosophers, and concealing the fact that we are more fools ourselves. Or, secondly, we may join the materialists and keep on the level of naturalism, in which case we cling to the corpses, and reiterate, These shall live again! Between death and the resurrection is a region of dusk, filled with disembodied entities; but after long centuries the trumpet blows, the church-yards yield up their mould from which frames of men are built, the disembodied entities or "monads" come back into them, and become real men and women once more, prepared to enter on their final heaven or hell. Each of these is a *locale* somewhere in space, to be reached by locomotives of some kind. Or, thirdly, leaving the flats of naturalism, and getting above its clay-pits, you ascend into the region of what we call the Bible Pneumatology, viz.: —

2. The Christian doctrine of the resurrection and the spiritual world. There are celestial bodies and bodies terrestrial; the glory of the celestial is one thing, that of the terrestrial quite

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another thing. They differ generically, not in fineness of texture; and so neither is perceived by the senses of the other. The natural body is not the man, nor any essential part of him. The spirit itself is an immortal organism, folded in by its clay coverings in order, for probationary purposes, to hold connection awhile with material things. It is the most real part of man, since nearer in degree and kindred to the eternal realities. The resurrection is the emergence of the immortal being in a spiritual body out of material conditions, when first it has open relations with a spiritual world, and is set face to face with spiritual things.

3. "But to every seed his own body." The spiritual body is not manufactured, but created,— created from within, — and comes out of the natural body as the rose out of the bursting calyx, and therefore fragrant with all the moral qualities of the spirit, the form and figure of its very life. Hence the resurrection is the disclosure of man, the resolving of humanity, lost or redeemed, into the demon or the angel; and there is nothing covered that shall not be revealed, or hid that shall not be known.

4. Hence the great assize and the judgment-day. The life of life comes forth into the noon of truth, and all merely external and arbitrary connections are abolished; and society forms

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anew according to the affinities of the inmost nature. Truth and falsehood, good and evil, are repellent, and they rise or fall and gather each to its place of central rest. Hence the cleavings that cannot err which take place at the grand and solemn crisis.

5. Yet not by way of revenge, but that each may seek the home centre, and find there all which in the nature of things he may enjoy. We gravitate towards the spot where our affections cling, till we find it; and thence we reach out again to do the work which we love. Hence the homes that rise up through all the zones that belt the heavenly hills, each a centre of radiances whose circlets throb outward over all.

6. Hence again the spiritual world is neither the limbo of the metaphysicians, nor some place which the materialists peer after among the stellar spaces. It is out of natural space and above it, and has its own spaces; it is not a sublimation of the material world, but higher in the order of existence; it is nearer in degree to the creative mind, therefore a more substantial world than this. It differs from this, not because it is without substance, form, extension, distances, but because these exist, not under natural law, but under spiritual, and are therefore redolent with all the moral perfections and excellences of spirit itself, and open quite a new page of the

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everlasting beauty and glory. Hence the elements of the heavenly happiness when the soul is new organized for its work, knows God by nearer and more open communion, is brought into the clear exercise of its central love and of the perfect moralities, and sees its highest imaginings of the good and the fair always passing over into their most beautiful realizations.

We are on themes where the heart as well as the intellect must lend us its aid, and make the chain of logic warm, and not brittle with frost. The Church creeds will not avail us much, and if any one scruples at breaking away from their letter, let him remember that the Church has gone down so deep in naturalism as not only to "splash the altars with mud," but the windows too, whence the light has small chance of getting through. The scholiasts will not avail us much; they are in the clay-beds themselves, and they plaster the text with clay till that which shone with the light of the empyrean is dingy and emits no more white sparkles as you touch it. But we will take the word without the clay-plasters, happily if, sitting before it bowed in prayer and with a high purpose, the truth may break out of the letter, the Son of Man out of the clouds of heaven already purpling before the presence of his coming.

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CHAPTER XXI.

CONCLUSION.

As our theme has led us on, I have not thought it worth while to interrupt the course of it by appeals to the reader. They come of themselves, sometimes with a power that presses upon us with a weight too painful. We have trembled in contemplating the capabilities of human nature, and the consequences that hang on our power of moral choosing. Heaven and hell are within us in their first principles, and held in waiting. The Christ who came, and who comes yet, lies on our souls as the shining and perfect law, and claims us as his own. If we yield and become his, keeping nothing back, but giving up all our faculties as pliant beneath his hand, we receive him as a new creative power; he shapes our affections, and thence our whole outward nature, even to the spiritual body, in which we rise out of earthly conditions to breathe in immortal air. If we reject and deny, the same law still lies upon us, a sword that gleams sharp

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and dreadful, and shows the awful antagonism between us and the Divine justice. We grow into the image of hell, and the antagonism widens and deepens; we rise in the spiritual body, that unveils our corrupt life and gives it form, and shows the antagonism to be eternal; and the Christ that should have saved us judges and dooms us at the last day. And so heaven, that rises through the endless ranks, or hell, that yawns through the endless deeps, is humanity led forth and dramatized; and our choice of the Christ or our rejection of him is the point whence the drama unfolds,—upward among the seraphim or downward among the lost. It is a humanity regenerated, transfigured, and lifted up, and clothed upon from within by God's righteousness; or it is a humanity inverted, and tending away from God, and shaped by its own deforming lusts and passions. Theological substitutes and fictions may divert our attention from this, and lead us to depend on something else than personal character, personal holiness, and personal righteousness. Woe to him who puts his trust in the substitutes! And happy he who listens to the Christ who went away that he might come near to us and call! "Behold, I stand at the door and knock. If any man hear my voice and open the door, I will come in and sup with him, and he shall sup with me."

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PART II.

THE EXCARNATION OF THE SON OF MAN.

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"Does it follow, that by this term (resurrection) they mean to imply nothing more than the naked fact of his rising from the tomb? Or do they also mean to include the glorious concomitants and consequences of that great fact, his ascension into heaven, and his exaltation to the right hand of God, thus to be 'Head over all things to the Church'? The latter I must believe to be the case in most instances, if not all." — Prof. Robinson.

"His robe was white as flakes of snow
When through the air descending;
I saw the clouds beneath Him melt,
And rainbows o'er Him bending!
And then a voice — no, not a voice —
A deep and calm revealing
Came through me, like a vesper strain
O'er tranquil waters stealing.

"And ever since that Countenance
Is on my pathway shining;
A sun from out a higher sky,
Whose light knows no declining:
All day it falls upon my road,
To keep my feet from straying,
And when at night I lay me down,
I fall asleep while praying."

Morning Breaking.

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CHAPTER I.

INTRODUCTORY.

THE resurrection of Christ, or his ascent out of the natural degree of life into the heavenly, is uniformly appealed to in the New Testament as the special evidence on which Christianity reposes. For many reasons, it is of the first importance. As the exemplar of man's entrance upon the immortal life, it flings back a flood of light upon the whole subject which we now have under investigation. It sheds light, too, collaterally upon other topics. It is the central fact of the Gospel history, yea, of all human history; and, clearly apprehended, it shapes our entire conception of the Divine plan, and shows where lies the peculiar stress of Christianity as a system of doctrines revealed for the salvation of the race.

In the pages that here follow, we propose to ourselves as unobstructed and intimate a view of the great event as the case admits. We will

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comprehend in it the whole doctrine in its various relations, but we shall have special reference to that aspect which it presents as illustrating man's resurrection and immortality. First, we will apprehend the simple fact as the narratives present it to us, and from the fact we will ascend to a view of its mighty significance.

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CHAPTER II.

THE GREAT MORNING.

Our Lord's resurrection is related by the four Evangelists, each in a manner somewhat variant from the others, because each selects the facts according to his own special purpose. But put them all together, and we have an unbroken series, and a consistent and perfect whole. Let the reader follow the events in their lucid order, and he will have the entire scene before him.

The Saviour expired about three o'clock on Friday afternoon. With the cry, "It is finished!" his head dropped, and the form that walked through Palestine, radiant with majesty, hangs a corpse upon the tree. The darkness had continued for three hours, — not total darkness, but a lurid gloom paled on the faces of men, as if the sun also hung as a corpse in the sky. At three o'clock there was an earthquake; not the violent shock which that word often implies, for the walls

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of Jerusalem were not thrown down; but the earth had tremors and shiverings as if nature also were expiring. These had passed away before nightfall, and the terror which had possessed men's minds had perhaps passed away too. The next day was the paschal Sabbath, and according to Jewish notions it would be profaned by the spectacle of a dead body; therefore the corpse must be buried on Friday evening. The soldiers are preparing to do just what in ordinary cases was always done with the bodies of malefactors, — heap them together in a pit dug for the purpose, perhaps with scoffs and execrations. Imagine what this would be to the sensibilities of the two Marys, bleeding already beyond endurance as they watched the scene on Calvary. At this moment a man ventures to do what, under the circumstances, required a high degree of moral courage. Some one is seen about dusk knocking at the palace of Pilate, — not a poor and obscure man who had nothing at stake, but a rich Jew, and a member of the highest Jewish council; and Pilate must have been surprised when Joseph of Arimathea came into his hall and begged for the body of one of the crucified malefactors, — thus showing, even at that hour of peril and darkness, and before the storm of passions had spent its rage, that he sympathized with him and his cause. Pilate writes an order for

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the delivery of the body, and Joseph goes with it and takes the body out of the keeping of the brutal soldiers, and wraps it in clean linen cloth.

Jerusalem, says Josephus, was surrounded with gardens owned by the wealthier residents of the city, and sometimes beautifully shaded and ornamented. It so happened that the garden of Joseph was not far from the place of crucifixion, and in it was a sepulchre just hewn out of limestone rock, such being the composition of the rocks about the city. Joseph and Nicodemus, both of them secret disciples of Jesus, and both members of the Jewish Sanhedrim, laid the body in this sepulchre. The two Marys, Magdalene and the mother of James, had followed into the garden and were sitting at a little distance over opposite the mouth of the tomb, as it was deposited in the clean recess, and there left lying upon the bier. The door is closed, and a great stone rolled against it. Night comes down upon the great tragedy, and what a night to those disciples who had seen their fondest hopes that day sink down in blood!

The triumph of the Jewish council seems complete. The man is out of the way whose rebukes had stung them to the quick, and who was undermining their authority, while the populace were flocking after him in crowds. But he predicted that he should rise again the third day.

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"What if his disciples should steal away the body, declare the prediction fulfilled, and so trouble us again!" Under this apprehension they petition Pilate for a guard; and sixteen Roman soldiers are placed about the sepulchre, four watching at a time, while the rest are reclining about, thus relieving each other through the four watches of the night.

Saturday passes away, and none but the few disciples think of the tragic events of yesterday. The execution of state criminals of the lowest sort is soon to be forgotten. But the stricken disciples meet on that gloomy Sabbath for mutual condolence, and on Sabbath (Saturday) evening the women agree together on a last mournful duty. The body has not been embalmed. It only lies in its winding-sheet and on its bier. They get their spices ready, and agree to meet together at the tomb about sunrise, the next (that is Sunday) morning, for this office of love. How many there were who had made this appointment we do not know. The names of the two Marys and Saloam are given, and Mark mentions "other women." But before the hour appointed a scene took place at the tomb they little dreamed of. Let the reader note here the exact order of events, and he will see how the four Evangelists lock into each other with exquisite harmony.

Saturday night has passed into the third watch.

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That is, it is between twelve and three o'clock; and the four Roman soldiers sit watching at the door of the tomb, two on each side, while the other twelve are reclining and sleeping about. Suddenly the earth jars beneath them, shock after shock; they wake up, and in the darkness of the third watch there comes a blaze of light that fills the garden, and glares down the avenues of trees, and makes the smallest objects visible. In the midst of it a man appears whom they dare not challenge, for his face darts radiances which affect them like strokes of lightning, and his raiment shines, not by reflected light, but with a dazzling whiteness like that of snow in the sunbeams. He touches the stone, and it rolls from the sepulchre, whose door flies open, and then he seems to sit down upon the stone, as if assuming to be the guard of the place. Of course it is not long before the drowsy soldiers are wide awake, and rushing in terror from the garden.

All this has taken place before break of day. Meanwhile Mary Magdalene has started for the place of appointment. Her thoughts ran on the events of Friday afternoon, and that corpse in Joseph's tomb, whose pale features have been before her all night long. She does not wait for the sunrise, or for the other women, but starts in the dim twilight and walks on. But as she comes to the garden limit she sees what fills

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her with alarm. The tomb door is wide open. Somebody has been here during the night. She sees not the angel, for he has disappeared from the stone, and is watching at the bier, inside. She only sees the open door, and her thought is, "The Jews have robbed the tomb, to vent their last rage upon the body"; and she runs back to the city and tells Peter and John.

Those two disciples immediately repair to the place, Mary Magdalene following timidly and more slowly after them. John outruns the sturdy Peter and comes up first, and looks down into the sepulchre to see if the body indeed be gone. Peter comes up, and with characteristic boldness rushes past John down into the recess, and finds that it is even so. The body is gone. The woman's apprehensions are right, and the Jews doubtless have stolen it; and with this impression they both return to the city.

But Mary Magdalene, who had followed back again, lingers fondly at the door of the tomb after the other two have departed; sitting there and weeping over this new and unexpected sorrow. At length she ventures to the door and looks in to see the bier which had held its precious load, when, lo! two men in white clothing appear, one at the head and the other at the foot of the bier. One of them is the selfsame angel that terrified the guard, but now inside the tomb

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instead of outside, and another appears with him. "Why weepest thou?" he says to Mary. "Because," she replies, "they have taken away my Lord, and I know not where they have laid him." And turning to go, she sees Jesus himself standing before her. But it is yet dusk, and her eyes are bent downward and blinded with tears, and she does not recognize him. He speaks: "Why weepest thou? Whom seekest thou?" She supposes from these words that he is the gardener, whose questions imply that she is an intruder upon his ground. "Tell me where thou hast laid him, and I will take him out of your way." Jesus now speaks in the old, familiar tones, and says, "Mary." She looks up, opens her eyes in amazement, sobs out, "My dear master!" and clings convulsively to those feet which she had washed and wiped with her hair.

While this is taking place, the other women are on the road with their spices and balm. The appointed hour arrives when they were to be at the sepulchre. The shadows of the night have fled, and the first shaft of sunlight is shooting across the hills. As the other women come up, they are consulting how they shall get into the tomb, when they see that it is already open, and they pass on and enter in, supposing that some other of their company had got there before them, and found means of entrance. So they

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descend into the recess. They have hardly time to look for the body, when several beings in shining garments are seen hovering about the spot where the Lord had lain. The spiritual sight of the women is not touched precisely alike, or opened to the same extent in all. One of them sees one angel at the right of the bier. Others see two, one at the head and the other at the foot: each sees according to her state of perception, and each enough for the message she is to receive. That message is, "He is not here, he is risen. Go, tell the news to his disciples." The women bow down and hide their faces till they have recovered from their throbbing emotions and their holy surprise, and then emerge from the sepulchre and run to seek the disciples with the joyful tidings. But scarcely have they got beyond the garden gate, when Jesus himself appears before them, not as to Mary, in the dusk of morning, but now in the broad light of day. He meets them with his "All hail!" and they fall down and cling around his feet, and tremble and worship.

Such were the events of what has been appropriately called "the great morning." Their order of succession is lucid enough.

1. The descent of the angel, who opens the tomb, disperses the guard, and then retires within the sepulchre.

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2. The approach of Mary in the dusk, who sees only the open tomb, and runs back to tell Peter and John.

3. The visit of those two disciples to the place, who see nothing and return.

4. The appearance of the two angels to Mary, who had come back again, followed by the first appearance of the Lord Jesus.

5. The coming up of the other women at the appointed hour, who go into the tomb, where one sees one angel and another two.

6. Their departure, and their meeting Jesus by the way.

All the difficulties, or seeming discrepancies, in the four narratives, have grown out of the most absurd assumption that the angels appeared in bodies like ours, and to the mortal senses. The variations are just what they would be to the variant perceptions of the half-opened spiritual vision. John and Peter saw nothing, some of the women probably saw nothing, and doubtless none of them saw all. We do not imagine that the divine messengers had been absent from any part of that scene of sorrow and dismay on Friday afternoon, as they certainly were not absent from Gethsemane the night before. True, the Roman soldiers might not know it till the gleaming terrors dispersed them; and the women saw but one or two among the divine powers that

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engirded and guarded to its sure accomplishment the central fact in the world's history, and heralded the victory of the Son of God over death and the grave.

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CHAPTER III.

THE FIRST MEETING.

So the morning was ushered in. What we have now related took place during the last watch, that is, from three o'clock to six. What followed during the day is of scarcely less importance. Christ has not yet appeared to any of the Apostles, and they will not believe that he is risen. The women come and tell what they have seen. "Idle rumors these," say they among themselves, "for it cannot be. They are the stories of excited women. Peter and John have been there and seen nothing." Thus the morning hours have passed, and early in the afternoon two of the disciples set out from Jerusalem to travel on foot to Emmaus, a town which lies about seven and a half miles distant. One of them was Cleopas, a brother probably of the Joseph who was the husband of the mother of Christ. Who the other was, we are not told. It might have been Nathanael. They both belonged to that inner

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circle of friends who had been drawn so closely unto Jesus, and who now felt all the sorrows of a natural bereavement. They want to get out of the city with its noise and din, now the scene of that dreadful tragedy whose shadow lies heavy on their hearts. Passed the gates of the city, they unburden their minds to each other. "Alas! it is all over. How bitterly have we been disappointed! We thought him beyond the power of his enemies. On what a height he stood, and what a glory surrounded him! We thought him the Messiah, and that he would redeem us from the Roman yoke. But he is dead! He mistook his own power and mission, and all our hopes have ended on that bloody cross." While this conversation is going on, a third person joins them and walks with them. It is Christ himself, but his appearance is so different from that before his crucifixion that the two disciples do not know him. He reproves their doubts, discourses to them divinely from the Scriptures, opens their meaning, and shows them Christ out of the Old Testament in such a warm blaze of light that their hearts burn under his words. Charmed and animated by his discourse, they arrive at Emmaus, and they make him go in to eat with them; when, instead of sitting down as a guest, he sits at the head of the table, and breaks the bread as the symbol of the bread of

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life. They look up into his face, and through his altered appearance his outbeaming Divinity breaks upon them, the same glorified features that had thrilled them so often before, and they recognize their Lord. And then he becomes suddenly invisible (ἄφαντος).

The day speeds on to the great evening. Since morning the Lord has appeared unto Peter. How or where, we are not told. But the news runs from one disciple to another, "Peter also hath seen the Lord, and so it cannot be an unfounded rumor, or the mere imagination of those women at the tomb." This new announcement makes them eager and breathless, and the eleven are called together with some others to hear Peter tell his story. They all assemble except Thomas, who perhaps has not heard of the good tidings. Meanwhile the two disciples at Emmaus speed swiftly back to Jerusalem, to tell what they have seen, and they arrive in season for the meeting. It was probably in that upper room where they had been wont to meet together, and whose walls were now fragrant with the memories of Jesus. They have locked fast the door, lest some of the Jewish police should break in upon them. Peter has told his marvellous tale, and it has fallen into thirsting ears. Then the men from Emmaus stand up to corroborate the story; are telling of the conversation by the way; how he unveiled

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the meaning of the law, the prophets, and the Psalms, and made them a continuous chain of light; and how, when he broke the bread, the same divine face they had known before beamed over the table. They have not done speaking when Jesus himself is seen standing in the midst of the little company; and he interrupts the narrative with his heavenly benediction, "Peace be unto you!" They are affrighted from the sudden and unexpected appearance; they distrust their eyes, and think it a spectre and not a reality. Christ, in order to assure them, appeals also to their sense of touch. "Handle me and see! A spectre has not flesh and bones, as ye see me to have. Behold my hands and my feet; touch them, and know that it is I myself." They touch them and wonder, and half believe, in a delirium of joy. To confirm their faith still more, he commands food to be brought,—a piece of broiled fish and of honeycomb,—and sits down and eats with them; and as he eats, he opens to them the Scriptures, showing how this is the Christ of the Old Testament, and how all the lines of prophecy converge here in their glorious fulfilment. And so closes the first Christian Sabbath, and with what a contrast to the gloom of the previous evening!

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CHAPTER IV.

THE SECOND MEETING.

One week passes away, during which these wonderful events are constant themes of conversation among the disciples. Thomas was not there, and he will not believe even the united testimony of the other ten. He thinks their senses may have deceived them, and he will not be satisfied without a surer test than has yet been applied. "True, you have seen and touched some one whom you think to have been the Lord Jesus; but it could not have been the same person who was nailed to the tree, whose heart was pierced by the soldier's spear, and who was laid as a corpse in Joseph's tomb. I will not believe it unless I can put my finger into the fatal wounds themselves. Some other person might counterfeit his appearance, but nobody would counterfeit these." His doubts have been regarded as criminal and unreasonable; but they were perfectly natural, and in strict accordance

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with the laws of the human mind; and the test which he insists upon was precisely the one which would be likely to occur to a person of clear, practical reason, who, amid the excitements of the hour, resolved not to be imposed upon by false appearances. It is one of the numerous incidents whose air of perfect naturalness affords unmistakable evidence of the entire truthfulness of the narratives.

A second Sunday evening comes round, and the disciples assemble again, probably at the same upper room, careful now to have the doubting disciple with them, and saying to him and to each other, "Perhaps he will appear again." The doors, as before, are shut and fastened. The word used does not necessitate the inference that the doors were locked, but the whole connection clearly does. Doubtless their hearts were throbbing with expectation. They are not disappointed, for, behold, the same benignant form rises in the midst of them, and drops the benediction, "Peace be unto you!" Then he turns specially to Thomas, "Reach hither thy finger and behold my hands, and reach hither thy hand and thrust it into my side, and be not faithless, but believing." The doubter comes up under a supernatural awe, and feels cautiously for the scars, and gasps out, "O my Lord and my God!" There is a twofold reason for his

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amazement. He not only wonders at seeing his master, but at finding his own thoughts known, and the very language in which his doubts had been expressed given back to him, indicating a knowledge which was more than human. We are not told how Christ was parted from his disciples on this and the former occasion; but it is evident from the entire complexion of the narrative, that he did not tarry with them during the intermediate time; and the inference is, that he went suddenly as he came, or, as at Emmaus, became invisible.

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CHAPTER V.

THE MEETING IN GALILEE.

THE Sea of Galilee lies some eighty miles northeast of Jerusalem, and has been very well called the Lake Geneva of Palestine. It is a clear mirror, deep-set in a beautiful framework of hills. The hills rise precipitous on all sides and shut out the winds, except when some transient gust finds its way over them to break up the surface of the otherwise smooth and ever-peaceful waters. The shores of this lake in the days of our Saviour were thickly studded with cities and villages. They extended from the edge of the waters up the sides of the hills, and sometimes over their level summits. The country, lying on the west or the Galilean side, is described by Josephus as unsurpassed in beauty and fertility. "Its nature is wonderful," he says, "producing the fruits of all the climates and zones."

On the shores of this lake, and among these

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cities and villages, our Saviour began his public ministry. He sailed over its waters, and travelled around its borders, working miracles, and uttering his Divine message; and there the multitudes thronged around him, always eager to see and hear. Near the head of the lake was the mount on which the first sermon was preached to listening crowds, since called the Mount of the Beatitudes. Somewhere in the same region was the Mount of Transfiguration. The Sea of Galilee, therefore, and the hills that rise up around it, were clothed in the dearest memories in the earliest ministry of Jesus. Not here did he meet the hard defiance of Jewish bigotry and hate, but the people were yielding and receptive beneath his word. Here he had found his first disciples as humble fishermen, and here most of his converts were made and still resided. Therefore he announced, even before his death, that he should appear after that event among his converts in Galilee; and the first message to the eleven, after his resurrection, was, "Hasten up to Galilee, for I shall meet my people there." Not only the time had been appointed, but the place too; and it was one of the mountains on the shores of the lake, probably the very one where he had met them before, and which, therefore, was hallowed by the recollection of sweet Sabbatic hours.

The town of Bethsaida stood on the western

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shore of the lake, and was the birthplace and early residence of two of the disciples, namely, Andrew and Peter. Here Jesus found them, and drew them into his band of followers. Hither one of them has come again, and probably both, having travelled from Jerusalem in anticipation of the meeting upon "the mountain." In company with Peter have come Thomas, Nathanael, and the two brothers James and John, who revisit the shore where Jesus first found them "mending their nets," and called them into his train. These are all waiting together, probably at Bethsaida, thinking of the marvellous events they have just witnessed at Jerusalem, and looking forward with eager hopes to the appointed day. The converts all along the Galilean shore have doubtless heard the strange rumors, and they, too, have been warned of the spot and the hour at which they are to assemble, when the Crucified will appear among them.

Before the appointed day has arrived, Peter, with his fellow-travellers, looking out at evening on the expanse of waters over which they have sailed so often, is reminded of his old business, and proposes that they try their skill at it again. It must have been now in the last quarter of the waning moon, whose light, therefore, glimmered rather feebly upon the lake. They row all night without success, and seeing the morning glance

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over the hills and begin to purple the waves, they make for the shore. As they near it, they discern in the twilight a stranger's form standing on the banks, who calls to them, and asks if they have caught anything. Being answered in the negative, he tells them to drop the net on the right side of the ship. They obey, and the net is immediately filled; whereupon John whispers to Peter, "It is the Lord." Peter cannot wait for the ship to come ashore, but snatches his upper garment, which in rowing he had thrown off, girds it about him again, and plunges into the water and swims ashore in his impetuous haste to greet his Master. The incident is strikingly characteristic, and Peter's whole character appears in it. The others come up afterward in the ship and step ashore, when Jesus invites them to a repast on the fish they had caught, and, taking up his usual representative style, he charges Peter while they are eating, "Feed my sheep, feed my lambs." They feared to ask him, "Who art thou?" and the inference from the whole cast of the narrative is, that they saw and felt that there was something supernatural in his appearance, and that it overshadowed their minds with an indescribable awe.

All this, however, is only preparatory to that meeting upon "the mountain," where all the Galilean converts are to have an opportunity of

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seeing the Lord. Probably the eleven were there, with divers others from Jerusalem. Would that Matthew or John might have given us another stroke of the pen in describing it, though without any description we readily conceive with what throbs of feeling they hastened up to the spot. It has been supposed that this was the assemblage of the "five hundred brethren," who Paul says were at once made witnesses of the Lord's resurrection. We are convinced from all the circumstances that it was probably so. There is some slight ground for conjecture that the appointed mountain was the very one which had been the scene of the transfiguration. "Tell the vision to no man, till after I am risen from the dead";—words possibly suggested by the thought that on this very height there would then be another transfiguration, not privately, but before the assembled people. "Say nothing of this now, they would not believe your story about it, but they shall be eyewitnesses of another." Be that as it may, they come; the five hundred brethren throng the summits of the mountain at the appointed hour, and he appears to them much as he did to the three disciples, amid the dazzling glories of that former scene. His personal appearance on this latter occasion is not described, but his words imply, that in first things and last, in his inmost nature and outermost form, he had

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put on the power of the Highest. "All power is given unto me in heaven and in earth. Go ye and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost. Lo, I am with you alway, even unto the end of the world!" John says of one of these occasions, and we infer from the connection that it applies also to this: "He breathed on them, and said, Receive ye the Holy Ghost." We think the commentators are signally at fault in moiling at this passage. It does not mean that he breathed on them with his mouth, as if the air out of his lungs was the Holy Ghost. It means that his outward form had become so glorified as to fit the Divine plenitude within and become perfectly transmissive. So that when he appeared, the power that went from him was the Divine breathing from his whole person, and it came to his disciples like pulsings of celestial air. The language of Paul implies that this meeting of the five hundred was ever memorable, and was afterwards recounted over and over as unimpeachable testimony, so long as any of them survived to tell the story. Such was our Lord's appearance that the multitude, with few exceptions, bowed down their faces and worshipped.*

* Compare Matt. xxviii. 16, 20; John xx. 21–23; 1 Cor. xv. 6.

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CHAPTER VI.

THE LAST MEETING, AND THE ASCENSION.

NEARLY forty days have now passed since the thrilling incidents of the great morning, during which time Christ has frequently manifested himself to his disciples. We have no right to infer that the Evangelists, in their exceedingly brief narratives, have told us of every meeting that took place. On the other hand, it is reasonable to suppose that his communications to his rising Church, and his charge to his chosen Apostles, embraced a great many things which have not been specially recorded. A last meeting with them is appointed at Jerusalem. The Feast of Pentecost is now close at hand. The eleven hasten back from the familiar scenery around the shores of the Sea of Galilee, and some of the Galilean converts go with them, probably some of the "five hundred brethren," on their way to a last meeting with their risen Lord. The meeting may have taken place in that same "upper room," which

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had been hallowed by the tender communings of the last supper. They are conscious that they are now to see him for the last time, and it is very natural that they should seek to be satisfied on a subject which had filled them so often with doubt and anxiety. They thought him the promised Messiah; "but if so," how often had they said among themselves, "why does he not assert his power and majesty, and restore Israel to her ancient freedom and grandeur?" And when he was crushed apparently beneath the Jewish and Roman authorities, their hopes subsided into despair. But behold! he rises and reappears, and now their hopes rise with him again, and they expect at this last meeting some disclosure of his plan. They venture to put the question, "Lord, wilt thou at this time restore again the kingdom of Israel?" He sees that as yet they do not comprehend the nature of his reign; he goes into no explanations, but tells them to wait at Jerusalem until the Feast of Pentecost, which will commence in a few days, and then they shall have a practical answer to their inquiry. "Ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost parts of the earth." The nature of this new power which they are to receive they do not as yet understand, though

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they have some conception of the source of it as they bow before their risen Lord and feel the new effluence that passes over them in wavelets like the breezes of heaven.

The town of Bethany was about two miles from Jerusalem, and on the opposite side of the Mount of Olives. Coming out of the city, and crossing the brook Cedron, that flows through the valley of Jehoshaphat, and passing the garden of Gethsemane, they come to a path that winds up the slope of the mountain to its summit; and there on one side they have Jerusalem spread beneath them, its temple gleaming in orient splendor; and just over the brow of the hill, on the other side, the modest village of Bethany, where Lazarus and his sisters dwell. How often had this path been trodden by the Saviour's feet, back and forth between Bethany and the city! Here he passed along in his last journey up to Jerusalem on the eve of his crucifixion, and here it was that the children shouted hosannas, and strewed the way with palms. And this is the road which he now passes over again, at his last meeting with his disciples. One writer supposes that it is at early dawn, since we do not read that they met any one by the way. He is in close communion with them, giving them promises of the Holy Ghost, and they seem to know, as did the attendants of Elijah, that this is the

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last charge to them, and they hang with rapt attention upon his words. They have reached the top of the hill where Bethany comes in sight: the clear blue is above them, and their most beloved haunts all around and beneath them, perhaps bathed in the first splendors of the morning. While the Lord is speaking, his form rises and grows indistinct, till it seems to melt into a cloud that floats above their heads, and they stand and gaze upon its folds with wonder-stricken faces. At the same moment two men in white apparel appear standing by, who speak to them: "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus who is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven." And the disciples bowed reverently on the place of the holy scene, and returned to Jerusalem, there to wait the fulfilment of the blessed promises they had heard.

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CHAPTER VII.

THEORIES.

From these distinct groupings of the circumstances, we get a clear view of the events included between the moment of our Saviour's death on the cross, to the moment of his reunion with the Father in the heavens; and we are now prepared to understand in some measure the nature and the mighty significance of these fundamental facts of the Gospel.

We observe, first, and before coming to the heart of our subject, that the opinion has been entertained and defended, that Christ not only rose in the natural body, but ascended in the natural body into heaven; that the very corpse which hung on the fatal tree was revived and taken up through the planetary spaces to some place where God specially resides; and in close congruity with this opinion is the notion that he there exhibits his wounds to the Father, in order to make him placable towards the human race.

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This is his work of intercession, — always to point to his wounds or scars, and on the ground of his vicarious sufferings plead for mercy towards those who believe in him. Such is another abortion of religious naturalism; and we only state it that our readers may have a view of the whole case. We certainly shall not take up time in addressing an argument to that mind which can entertain such conceptions of Christ's resurrection and redemption.

Turning away from this ghastly theology to what promises some reward to investigation, we find the theories which have been applied to the foregoing facts dividing themselves mainly into two.

The first is the purely spiritual theory. It supposes that the crucified body was dissipated in the tomb, being there resolved back into its gaseous elements so as to disappear entirely; and that Christ arose in the spiritual body, and was only apprehensible to the spiritual senses of the disciples, couched and opened for that very purpose. He became visible to them at times in the same way that the angels became visible, — that is, through a subjective change in the beholders, and his apparent ascension into heaven was simply the closing again of this inner faculty of perception, so that they saw him no more.

This view has been received and defended in

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all ages of the Christian Church. It was held by Clement of Alexandria, by Origen, by Chrysostom, and it is understood to prevail in the Roman Catholic Church, where it holds some relation to the doctrine of transubstantiation. More recently it has been brought out with great distinctness, and defended with conspicuous ability, by writers of another school, and everything which argument and learned exegesis can render in its favor may be found displayed in a treatise by Hindmarsh on the resurrection of Christ, and a more recent one by Professor Bush, on the same subject. Its alleged proofs are mainly as follows: —

1. Christ was seen by no one after his resurrection, except by his own friends and followers. Not the least intimation is dropped anywhere that it was a fact of public notoriety, or that the Jews were witnesses of it. If they had been, all Jerusalem would have been filled with wonder and commotion; his murderers would have been overwhelmed at the sight, and we should have had some relation of it in the Evangelic narratives. Moreover, Paul, in enumerating the "witnesses" of the resurrection, names none but personal followers. "He was seen by Cephas, then by the twelve, after that by about five hundred brethren at once, after that by James, then by all the Apostles." But if he rose again in the natural

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body, why was he not seen walking the streets of Jerusalem on that great morning, and why was not all Judæa, and indeed all Palestine, made a witness of an event so important and astounding?

2. But, again, Christ was not seen, even by his own friends and followers, except at special times and on special occasions. Where was he during the intervals? Where did he abide, or with whom did he live? During the forty days' sojourn on the earth, why are we not told of his travellings to and fro? Whenever he appears to his disciples, he takes them by surprise, and the interview is short; which shows conclusively that at other times they had no knowledge of the place where he was, and that they did not even conceive of him as living in any locality upon the earth.

3. The manner of his appearance and disappearance proves that he did not inhabit a body which was subject to the laws of space and time. He vanishes out of their sight, or becomes suddenly invisible. He appears suddenly among them, while the doors are shut and bolted. He does not meet them by travelling from place to place. The two disciples who saw him at Emmaus hasten to Jerusalem to tell the tale, and lo! he is there with them. They journey away to Galilee, eighty miles and more, and Christ is there. They come back to Jerusalem, and he is there. Had he, like them, travelled through the

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intermediate space? If so, why did he not go and return with them, as his custom used to be?

4. Such was the entire transformation, that his nearest friends did not know him after his resurrection. Mary recognized him at the tomb, not through his appearance, but through the tones of his voice. The two disciples walk and converse with him through a good part of seven miles, and sit down with him at table, and yet they know him not. And the reason of this is not to be mistaken, for the narrator expressly avers that he appeared *in another form.*

5. The whole color of the narratives shows that the intercourse between Jesus and his disciples was on an entire new basis after his resurrection. There is an awful distance between them, totally unlike the old familiarity, and their minds are impressed with the fact that this intercourse is not normal, but supernatural. Hence his words to Mary, "Touch me not"; hence the spell laid on their faculties in the upper room, by the Sea of Galilee, and on the mountain where the five hundred assembled. It was not the former colloquial intercourse, but their minds were bowed down in posture of adoration, as if beneath some demonstration from a supernal world.

6. The language which is used to describe the post-resurrection appearances of Christ is peculiar and distinctive. It is equivalent to the ex-

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pression, "He made himself visible." It does not indicate the journeying from place to place for the purpose of meeting a friend, but rather the unveiling of his person from a superior state to the cognizance of those who were suddenly made sensible of his presence.

It is vain to deny that some of these reasons are cogent and strong; and, in the absence of countervailing testimony, they would be irresistibly conclusive. But there are opposing facts, too clearly stated and too stubborn to be reasoned away. They are as follows: —

1. The entire phenomena at the tomb on the great morning. Why are we brought there at all to see the open door, and to look down through the awful recess? If Christ arose only in the spiritual body, what more have we to do with the natural body or the place where it lay? Nothing whatever. Spiritual body does not pass through natural space, and it did not need the stone to be rolled away, or the tomb door to be opened, in order to its emergence into the spirit-world. Christ would have passed into the other life, as all men do, by ordinary death, — the spirit-body being evolved from the natural, and the latter left to the usual process of decay. Yet the angel descends, removes the stone, and opens the door, as if for the body to emerge from its

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recess, whereupon the body disappears from within the tomb, leaving its grave-clothes behind, and Jesus immediately after is seen standing without; and if, after all, there was no resurrection of the natural body, these appearances are the most systematic and stupendous illusion to the senses that history has anywhere described.

2. Christ avers that he is not a mere spirit, but that he appears in a body of veritable flesh and bones; and he invites them to test the fact by the sense of touch as well as sight. We are told that there is spiritual touch as well as spiritual sight, and that these words have an important spiritual meaning; that the idea of the times was, that a spirit was nothing but a phantom, and that Christ now intended to dissipate that fantasy from their minds. All this may be so. But the fact which here stands out in boldest and sharpest outline is this: — that Christ impresses on their senses the truth that he is clothed in flesh and bones, — that is, material substance: they so understand him, and he means they shall so understand him; — and if, after all, there were no flesh and bones in the case, then we think that the science of hermeneutics is worthless, and that we cannot be satisfied that the Bible has a literal sense anywhere on which its truths may repose secure.

3. Christ not only offers to Thomas the test of

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touch, but gives him assurance that he is touching the same body that was wounded upon the cross. He believes it, and on that ground rests his conviction of the Lord's resurrection. To say that this ground was specious and false, would seem to us to involve the supposition that his Master studied and practised an imposition upon his disciples.

4. Christ ate with his disciples after his resurrection, and ate natural food, — "broiled fish and honeycomb." Not only so, but he ate before them for the avowed object of convincing them that he had "flesh and bones." To suppose that spiritual bodies partake of material food implies an incongruity and anomaly that shocks the reason, and the case is not rendered a whit more rational to our minds by quotations from Genesis, which are supposed to assert the same thing of angels. As we do not believe that any such thing is there asserted or implied,* we reject all such interpretations, and receive this passage in its obvious and literal meaning.

We conclude, then, that Christ arose in the same body that was crucified. This, however, does not imply that there was no important

* Genesis ix. 1. The word there rendered angels is from מַלְאָךְ, which means "a messenger of God, whether an angel or prophet or priest." See Stuart's Lexicon.

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change in it, and that his post-resurrection appearances and relations were the same as before. That they were very different we readily grant, as, indeed, the arguments which we have above displayed most clearly demonstrate. But they demonstrate nothing more. They show a change of some kind in the natural body, and its methods of appearing; but, taken in connection with all the facts, the reader will judge whether they do not fail utterly in showing that Christ rose only in a spiritual form.

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CHAPTER VIII.

THEORIES.

We come to another view of the subject, and one which has been more generally adopted, as in strict accordance with all the facts of the narratives. It is that Christ rose in the natural body, but that it was changed for the glorified or celestial body during the forty days between his resurrection and ascension. The writers who adopt this view do not agree precisely as to the time and the progress of this change, but they agree in the essential fact, and their diversities of conception and statement do not seem to us of the least practical importance. Three shades of variation may be distinguished.

Thus, some of the early Fathers represent Christ after his resurrection as possessing the same body, but changed as to its qualities, and made "impassible, immortal, and incorruptible." In this class are reckoned Irenæus, Tertullian, Cyprian, and Augustine. In this class, too, are many of the

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scholastic writers of the Middle Ages. The early Lutheran divines are of the same belief, for they describe the Lord's post-resurrection body as endowed with the qualities of "impalpability, invisibility, and illocality," that is, we suppose, of assuming these qualities at will. Some German writers of the present day, belonging to the orthodox school, take the same view, with only this difference, — that the process of transformation was not performed at once and at the time of the resurrection, but was gradual and progressive, extending through the whole forty days, and only completed at the ascension. Such is the view of Hahn, Olshausen, Hengstenberg, and several others.* Another class of writers suppose that this change was not gradual, but took place instantly at the ascension; that during the forty days Christ had the same body as before his death, unchanged in its qualities; but that at the moment he was "taken up" into heaven it was transformed and glorified, and fitted for the heavenly abodes. Such is the opinion defended by some of the Christian Fathers, — by Jerome with considerable fulness. It was adopted by Calvin and his followers, and more recently by Herder, Neander, and Tholuck, and more recent-

* Bibliotheca Sacra for July, 1845, Article on Christ's Resurrection, by Professor Robinson.

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ly still by Professor Robinson, in an article in the Biblical Repository already referred to.

It will be perceived that these three classes of writers differ on a mere *punctum temporis*, the first supposing that the essential change took place on the resurrection morning; the second, that it was progressive through forty days; and the last, that it was accomplished at the moment of ascension; all coming, however, to the same result, that the natural body was changed for the glorified body before Christ ascended out of his earthly relations to his place at God's right hand. But in none of them is there the least glimmer of light as to the essential nature of this change. Do they mean that the material body had some new qualities added to it, increasing its splendor and adaptability, but remaining the same in essence as before, as a material body here may change from crass to fine, or from dull to bright? or do they mean that it was changed, not only in external properties, but also in internal essence? or, what is more likely, do they use language without meaning anything more than that some change took place, they know not what, and may not presume to know? This last, they would probably say; and yet it is plain, that, until we get some clear conception on this point, we not only fail to "discern the Lord's body," but have hardly advanced one step towards the apprehen-

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sion of a doctrine which occupies as a luminous centre the first place in the scheme of Christian truth, and, indeed, lights up the dull annals of this earth with a heavenly glow.

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CHAPTER IX.

THE GLORIFIED SAVIOUR.

Let the reader open almost any chapter in the Evangelic narratives which describes Jesus in the days of his fleshly humiliation. Let him follow him, for instance, in his journeyings on foot into the humble lodgings of the sisters of Bethany, or on the night of his great sorrow into the protecting shadows of Gethsemane, where drops thick and heavy like gore oozed from his forehead and fell upon the ground as he bent down in prayer. Or let him follow into the judgment-hall of Pilate, and thence on the road towards Calvary, where Christ walks beneath the heavy beam on which he is to be nailed, till he faints and sinks under the load.

And then let him open the first chapter of the Apocalypse, where the Son of Man is described as walking in the midst of the seven golden candlesticks, clothed with a garment down to the foot, and girt about the breasts with a golden gir-

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dle; his head and his hairs white as with a crown of dazzling snows, his eyes as a flame of fire, his feet like unto fine brass, as if they burned in a furnace, his voice as the sound of many waters, his word like a sharp-gleaming sword, his countenance like the sun shining in his strength, and the effluent power and majesty such that the beloved disciple fell as dead beneath the unveiled and refulgent mercy. Having compared these two together, he will get some adequate idea of that change which Christ foreshadowed to his disciples when he spoke of the coming "glorification of the Son of Man.'

And the nature and process of this change will begin to dawn upon him if he will follow with affectionate and reverent tread in the footsteps of his Lord. Let him first exclude and drive far away the idea that the glory on which Christ entered was a reward bestowed upon him for his sacrifices and labors; so much splendor and consideration hereafter, for so much work and painful service done. He worked for no selfish end, and no personal reward. For man's sake was he crucified; for man's sake no less was he glorified, and not for his own; and without the latter and consummating event, — we have the Apostle's word for saying it, — his death would have been in vain.

The end of Christ's incarnation was, that he

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might draw up into his own experience all the woes and temptations of humanity. For this purpose the Divine nature within was indued with the corruptible body without, and subjected to all human and mortal conditions. He was to help, not angels only, but men; not men only, but men who lay the lowest, or who occupied the extremest verge of suffering and ruin. Hence the process of his incarnation was to draw around him all the swathings of our imperfect nature, and make its wants his own, till not a cry could go up from it which had not first come into his own consciousness, and thence "swept up between the righteous Son and Father."

But after his humiliation, yea, along with it, and keeping chime with its results, was the inverse process of his glorification; and what that was, the narratives make abundantly clear. It was the growth and putting on out of the divine life within of that divine body best adapted by its instrumentalities and organisms to help the weaknesses and supply the needs of our human nature, — weaknesses and needs of which he became successively conscious in his own person. As the work of humiliation was accomplishing, the inverse or divine work was accomplishing too. One waxed as the other waned, so that when the earthly body with its relations was extinct, the other might be complete in its power

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and glory. On this dark or earth-side of his nature, men saw the grief, the wounds, the temptation, and the agony; on the thither or the sun-side of the same nature, only his own select disciples, and they only at special times, had gleams of the coming on of the divine plenitude, till it was completely orbed and ultimated in that immortal body whose majesty and splendor were above the summer's noon.

We have said that one process was the inverse of the other. As fast as the divine substance from the life within took form and organism, the substances of the outward body were excluded and dropped away. As fast as the divine life was coming out towards its fulness, the natural was waning towards its extinction. Before his crucifixion took place, the divine and glorified man had been ultimated in so much completeness of form, that the veilings of the natural body served hardly to conceal it, and once, from behind the coverings of sense, its glories broke forth and gave presage that its resurrection was nigh.

Let the reader follow his Lord step by step through his path of humiliation, and he will have gleams of this double process, the natural and the earthly waning, and the divine and the heavenly coming forth. There is an instance of this kind in John xii. 23–32. The whole pas-

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sage is so impressive, that we quote it entire. "The hour is come that the Son of Man should be glorified. Verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit. He that loveth his life shall lose it, and he that hateth his life in this world shall keep it unto life eternal. If any man serve me, let him follow me; and where I am, there shall also my servant be. If any man serve me, him will my Father honor. Now is my soul troubled, and what shall I say? Father, save me from this hour? But for this cause came I unto this hour. Father, glorify thy name! Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again. The people, therefore, that stood by and heard it said that it thundered; others said, An angel spake to him. Jesus answered, This voice came not because of me, but for your sakes. Now is the judgment of this world; now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me." How clear is it that Jesus is here made intensely conscious of this inward work of glorification, the very heavens passing into his soul so rapidly that they broke in angel-voices or muffled thunders on the air! And how does he anticipate the hour, when, this process being complete, the natural body en-

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tirely excluded and the divine organism full-orbed and unobscured, the procession of the Holy Spirit should go from it like sunbeams from the orb of day, breaking with new power on the minds of men, and bringing the world to its crisis, casting out "the prince of this world," and laying hold of his own people with stronger bands and drawing them up to himself with unresisted grace!

It hence becomes broadly manifest why the Holy Spirit could not be "given" until the Son of Man was "glorified," — given, that is, in the sense that made it the special inheritance of the Christian Church, and through it a new and all-subduing power to change the face of the world. The Holy Spirit, as a new and special gift to humanity, was the procession of Divine power from his glorified nature, and that could not be in its fulness till the double process we have spoken of was complete, — till the Divine plenitude from within had ultimated itself in the body and form which should be the medium of its forthgoings, and until all of the earthly and the natural had cleared away and vanished; as clouds that obscured the noontide are broken and dissipated that they may give it full way to the earth's cold bosom, when the spring flowers leap up and laugh at the sun's appearing.

At the last supper, when the traitor goes out

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from his presence and reminds him that his trial hour is near, the Saviour rises into a strain of rapture, — "Now is the Son of Man glorified, and God is glorified in him," — being made sublimely conscious that the inward and divine process is approaching its consummation. And in that garden agony, where the last temptation occurred, when the extrusion and rending away of the natural, into which all the tempting fiends came with their final assault, made the great Redeemer bend low under a mountain-load of anguish, we are made cognizant of the same fact, — heaven coming in as hell was resisted and earth was waning; coming with such influx that the face of a strengthening angel broke visible upon the scene.

We have referred in a preceding page to the scene on Mount Tabor, (or rather Mount Hermon, for there, more probably, Christ was transfigured,) as illustrating the truth that man's inward being is not a metaphysical abstraction, but an organism in human form, and more substantial than its material coverings. Christ was there seen in that body that lived immortally within the senses; that body which the Jews could not crucify; and the glorified prophets were seen, not as "mathematical points," but, we should naturally infer, as beings clothed with a more imperishable corporeity. The transfiguration also illustrates the

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subject we have in hand. It unveils the process of the glorification of our Lord. It shows the spiritual form of the Divine Man, as it had been put on from its first beginnings in the cradle at Bethlehem, till now it approached its fulness of time, and was almost ready to drop the cumbering bands of mortality.

Hence a great portion of the language of Christ, which were otherwise obscure, becomes entirely transparent. He always spake as if he had an appointed time to remain on the earth, a fixed work to accomplish, during the progress of which he must continue incarnate; and until "his hour was come," the Jews had no power over his physical life. Twice he was delivered out of their hands in a mysterious way. But when "he knew that his hour was come," and that "the Father had delivered all things into his hands," he was given up unresistingly to the malice of his enemies. It was not that some blind fate had fixed the time of his death; not that he had accomplished everything possible in gaining converts or imparting truth to his disciples. His converts were very few, and his disciples, at the moment of his death, understood very little as to who and what he was. He might have lived on half a century more under the Divine protection, teaching the truth and gaining followers, and exhibiting to the world the

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charms and graces of his character, and then he would only have lived through the common period of human existence. But the time came at thirty years of age when he could say, "It is finished," since the work for which he came into the world was done. What was it? Evidently the very thing we have been describing. It was his glorification. It was when the material had served its end as the basis of the spiritual, and within its continents that divine organism was completed whose processions of power were to come in Pentecostal gales, and sweep down our human nature till they woke from it new tongues of utterance, and drew lyric praises from all its strings.*

* In connection with this topic, the reader is requested to open his mind to the import of the following passage: — "Father, the hour is come; glorify thy Son, that thy Son also may glorify thee; as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before time was." — John xvii. 1 – 5.

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CHAPTER X.

THE POST-RESURRECTION BODY.

WRITERS on the subject of the resurrection are in the habit of speaking of the change of the natural body into the spiritual; and one class suppose that Christ's body was so changed by instant miracle at his ascension. They imagine that this represents the transmutation which bodies raised out of the graves will have at the last day, and which the bodies of living men will then have before being received into heaven.

We know of no particle of evidence that any such change will be effected, and to us it is philosophically inconceivable. There is no such thing as changing material substance into spiritual. We know of matter only as a certain combination of external qualities; we know of spiritual body only as a certain other combination: one combination may cease, and the other may take its place in orderly succession, but that would be a destruction and a new creation. Or one may

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exist within the other; spiritual body potentially within the natural, as the living ovum within the shell; the latter may be extruded, and the former come forth and be clear of it. That is not changing natural body into spiritual, but causing it to be put off, that the other may come forth and take its place.

Precisely this, as we conceive, was the change in the post-resurrection body of our Lord. He rose in the natural body, but its extrusion was rapid, and was completed at his ascension, after which he was seen no more by the natural eye.

So we understand the Evangelic narratives. We will not dogmatize on the question, but remember we are treading on holy ground, and may not presume to know all that lies within these stupendous phenomena. It is clear to our apprehension, however, that our Lord's subjective glorification was consummating at the moment of his crucifixion, and that when he exclaimed, "It is finished," the divine was becoming full-orbed within the natural; that the material body was taken up from the sepulchre to be put off successively, and by virtue of the divine plenitude from within, and that to this rapid transformation are to be ascribed the anomalous appearances during the forty days. Hence Mary at first did not know him; hence the "other form" in which he walked to Emmaus with the two unrecognizing disciples;

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hence (possibly) his comparative "illocality," as the natural waned, and was less subject to the laws of motion; and hence, perhaps, the "cloud" that enveloped him at his ascension, it being the last dispersion and sublimation of all that was earthly; and then he was no more to be seen, except as by Stephen and St. Paul, when the spiritual sense was opened to the transcendent realities of another sphere. The fact that he passed through closed doors needs no more explanation than the opening of the tomb, the walking upon the waves, or the opening of Peter's prison-gates by angel hands.

We are no such masters of the Divine Psychology that we shall pretend to give all the reasons why it was necessary that Christ should have resumed the natural body. Perhaps it was necessary that it should serve yet further as the basis and scaffolding of the glorified man. Perhaps it was not in accordance with essential Divine laws, that from such a soul as his the natural should be put off by a disorderly and violent death. Perhaps it illustrates to us what death must ever be to a sinless nature; what it will be to man if ever he becomes purged of all spiritual and moral evil. The actual death of Christ was not on the cross, but on the ascension mount; that putting off mortality which typifies the transition of renovated humanity from the natural

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degree to the spiritual; such a death as Adam would have had if he had never sinned; not a violent rending away of the body, but its gradual extrusion, more slow or more rapid, according to the degree in which the heavens are englobed within us; the spiritual waxing, the natural waning, till our last earthly integument breaks away from us, softly as a summer's cloud, which conceals from those that gaze after us the sunlit side where the eternities shed their "unfluctuating peace." So, at least, the Saviour put on immortality. We do not mean that the expiration on the cross was apparent and not real, or that the body laid in Joseph's tomb was not a veritable corpse. We have no doubt it was. But it were not possible in the nature of things that it should so remain. Not with him could the natural *so* be put off, but rather in its divine and beautiful order. Long before his crucifixion his real death began; for that was the decrease of the natural before the incoming fulness of the Divine Man. The crucifixion did not even interrupt the process, but it went on to its completion, till on ascension mount the last of the earthly broke away, and the Glorified Form stood in the unclouded effulgence of God. Thus, and not on Calvary, was that death of the Saviour which exemplifies the transition of redeemed and renovated man.

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For another and more obvious reason, it was necessary that the natural body should be resumed. It was to bring down the evidence of the resurrection to the lowest plane of human perceptions. Christ could not break upon his disciples unveiled from his glorified state, for as yet their minds could not bear it. The natural served to them as a protecting disguise, through which the annunciation might be made; and even then their reason swayed and trembled beneath it. Men were immersed in sense, and therefore into the regions of sense the Divine Mercy let down the proofs of Christ triumphant over the grave, so that the Thomas of his own disciples and the Thomases of every age might not only see, but feel and handle and believe.

It is very fortunate, however, that the real doctrine of Christ's resurrection depends on no uncertain hypothesis respecting the natural body. Whether the last of what is mortal was excluded on the cross and left for ever in the sepulchre; or whether it was excluded progressively during the forty days following, which we believe; or whether it was excluded instantaneously in the act of ascension; — it is broadly evident that it *was* excluded; and the way is open to us for a right apprehension of the fundamental fact of Christianity.

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CHAPTER XI.

THE GRAND APOSTOLIC DOCTRINE.

We are now prepared to understand what the Apostles mean by the resurrection of Christ, and why they put forward the fact as one on which the whole stress of the Gospel lies. They do not mean by it the reanimation of the corpse in Joseph's tomb. That were a fact of quite too narrow significance to rear upon it the broad superstructure of the Christian economy. If that were all, then the revivification of the corpse of Jairus's daughter, of the widow's son at Nain, and of Lazarus at Bethany, belonged to precisely the same class of phenomena. If that were all, it would have been no such proof of a future life as would ever have wrought a radical change in human belief on that subject. The revivification of Christ's crucified body may have had its place in the grand composite doctrine; but the Apostles often lose sight of this circumstance altogether. They mean by the resurrection of Christ the ex-

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CARNATION OF THE SON OF MAN, AND HIS CONSEQUENT EMERGENCE OUT OF NATURAL CONDITIONS TO HIS PLACE OF POWER ON HIGH. If the reader will attend one moment to the proofs of this proposition, his reason shall be abundantly satisfied.

1. We have no evidence that Paul ever saw Christ in the flesh. We have presumptive evidence that shuts off any such supposition, and renders it certain, at least, that he never saw him during the time between his crucifixion and ascension. He first saw him on the journey to Damascus, when the Lord broke upon him from amid the supersensual glories that smote him to the earth. Yet from this fact he comes forward as a personal witness of the Lord's resurrection; for after enumerating the other witnesses, the eleven Apostles and the five hundred, he says, "Last of all he was seen of me also, as of one born out of due time." What he means, and what he was a witness to, was, not the Lord's resumption of flesh, but his putting it off, and the consequent power with which he swept the soul even of such a persecutor as himself.

2. The new life and fervor with which they felt themselves endowed after the Pentecostal scene, they ascribe to the Lord's resurrection. It was the Comforter descending in showers of grace, because the double process was now accomplished, — the flesh put off, and the glorified

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form left unclouded, whence came the pulsing splendors that melted all souls beneath them. "This Jesus," so speaks the loosened tongue of Peter, "hath God raised up, whereof we are all witnesses. THEREFORE, being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear." Paul's language is to the same point: "But each one of us received the gift of grace which he possesses according to the measure wherein it was given by Christ. Wherefore it is written, When he went up on high, he led captive the captives and gave gifts unto men. Now that word, 'he went up,' what saith it but that he first went down into the lower parts of the earth? Yea, he who came down is the same as he who is gone up, far above all the heavens, that he might fill all things."* And to this "coming down," and "going up," — in other words, his incarnation and excarnation, — he goes on to ascribe all that effluent energy by which the Church was formed and edified, and from which "the whole body, being knit together and compacted by all its joints, derives its continual growth in the working of His bounty, which supplies its needs, according to the measure of each several part, that it may build itself up in love."

* Acts ii. 32, 33; Eph. iv. 7–11.

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Paul is so full of this thought, that, whenever he touches upon the theme, his language gurgles from his lips. The following is another of these utterances, where the images crowd fast upon each other to find way: "The eyes of your understanding being enlightened, that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power which he wrought in Christ, WHEN HE RAISED HIM FROM THE DEAD, AND SET HIM AT HIS OWN RIGHT HAND IN THE HEAVENLY PLACES, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under his feet, and gave him to be the head over all things to the Church, which is his body, the fulness of Him that filleth all in all." *

It hence becomes clear enough why, and in what manner, the resurrection of Christ is made the ground of man's justification. It is because his resurrection is none other than his excarnation, or his emergence out of all natural conditions, whence he imparts, not a putative, but a subjective, righteousness to the believer. Faith, says the Apostle, is reckoned to us for righteous-

* Eph. i. 18 – 23.

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ness, "if we believe on Him who raised up Jesus our Lord from the dead; who was delivered for our offences, AND WAS RAISED AGAIN FOR OUR JUSTIFICATION." And there is a parallel passage which is as full of meaning as it can hold: "Yea, doubtless, I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them vile, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith; that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable to his death, *if by any means I might attain to the resurrection of the dead.*" The Apostle here describes the double process of outward humiliation and subjective glorification, transferred from Christ to his followers, though, of course, in lower and finite degree. By receiving his life, and following in his steps, the natural man is put off, as the heavenly man is put on; so that when death cleaves away our fleshly envelopments, the body celestial is full formed, and emerges free and glorious, and the disciple, in his humble measure, attains to his Master's resurrection from the dead.*

* Romans iv. 24, 25; Phil. iii. 8–11.

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We are at a loss where to stop, as this grand Apostolic doctrine blazes forth from almost every page. Another passage crowds upon us, and as we think it has fared poorly in the hands of the commentators, both orthodox and heterodox, we will quote it entire. "IN HIM DWELLETH ALL THE FULNESS OF THE GODHEAD BODILY; and ye are complete in him, which is the head of all principality and power; in whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ; buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." * The fulness of the Godhead BODILY, is none otner than the divine organism unfolding from the life within, and made complete in his glorification; and this process was the "operation of God," whereby the flesh was excluded, and the Divine Man came forth in his plenitude to pour life and strength through our wasted humanity, and put off the "body of our sins."

And hence the forgiveness of sin, or the putting away of our iniquities, is predicated on Christ's resurrection. Whenever his death is named as the ground of forgiveness, it is perfectly clear to our mind that this is only done as describing the

* Col. ii. 9-12.

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reverse side of this grand composite doctrine. His death does not mean a certain amount of penal agony at the moment of his crucifixion. It means the whole work of his excarnation. It means the waning of the natural, albeit through blood and tears, and the consquent coming on of that "fulness of the Godhead bodily," from which he operates the salvation of the world. One is the earth-side and the other is the divine side of the same fact, — each essential to the other, and keeping chime with it; and it is all the same thing, whether you say salvation comes by his death or by his resurrection, since it is by that double process which placed him in the seat of mediatorial power. In his exhortation to the people of Antioch, Paul testifies, first, that God raised Christ from the dead never to see corruption, and then proceeds: "Be it known unto you, therefore, that through this man is preached unto you the forgiveness of sins." And to the same purpose he tells the Corinthians: "If Christ be not raised, your faith is vain; ye are yet in your sins." The forgiveness of iniquity, or the expunging of evil from the soul of man, was through that suffusion of Divine grace which came from the humanity of Christ, glorified and made transmissive of the eternal truth and love. In Acts iv. 31–33, we have the Pentecostal scene repeated, when the place was shaken by the rush-

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ing breezes of the Holy Spirit, which is described as evidence of "the resurrection of the Lord Jesus." *

3. The coming of Christ to judgment is named as a necessary concomitant of his resurrection, — a coming which has no perceptible relation to the reanimation of his natural body, but which follows his excarnation and glorification as an effect flowing irresistibly from its cause. Thus Paul delivers his message to the Athenians: "God hath appointed a day in which he will judge the world in righteousness by that man whom he hath ordained, whereof he hath given assurance unto all men in that he hath raised him from the dead"; that is, his resurrection is a pledge and prelude of the judgment. Peter's testimony is to the same purpose: "Him God raised up the third day, and showed him openly." "And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the judge of quick and dead." †

4. These passages, which might be multiplied indefinitely, show us pretty clearly what was the Apostolic doctrine, and they let us far into the *animus* of the primitive Church, on which a power from the risen Christ lay like the brooding glories of the noon, and before his imparted

* Acts xiii. 30–33; 1 Cor. xv. 17; Acts iv. 33.

† Acts xvii. 31; x. 40, 42.

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righteousness was given up for an imputed one, and paled away in Athanasian and Arian wranglings. But we turn back to the words of Christ himself, and they become doubly luminous as we read them in the light of history. He delineates just before his crucifixion what was to be the centre-truth in his system of doctrines, from which all the rest were to trick their beams. Read the following passage in the light of our preceding expositions.

"It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, of righteousness, and of judgment. Of sin, because they believe not on me. Of righteousness, because I go to my Father, and ye see me no more. Of judgment, because the prince of this world is judged. I have many things to say unto you, but ye cannot bear them now. Howbeit, when the Spirit of Truth is come, he will guide you into all truth: for he shall not speak of himself, but whatsoever he shall hear, that shall he speak, and he will show you things to come. He shall glorify me, for he shall receive of mine, and shall show it unto you. All things that the Father hath are mine; therefore said I that he shall take of mine and shall show it unto you. A little while and ye shall not see

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me, and again a little while and ye shall see me, because I go to the Father." *

We hope the reader does not need to have it proved to him that by "going away" and "coming again" the Saviour does not mean a journey into natural space and back; that by ascending to the Father in order that he might descend again from the Father, he does not intend vertical motion up and down. He means ascent through THE DEGREES OF LIFE from the natural plane up to the Divine, and his consequent descent again in the effluent energies of the eternal love. He means his excarnation, or the decrease and disappearance of the natural, so that "for a little while they should not see him." And, as the result of this, his glorification, or such a union with God that his exalted humanity should so embody the Divine life, and image down the Divine splendors, that he should stand in the midst of the seven golden candlesticks, as the source whence their lights should be ever burning; and thus after a little while they should see him, because he went to the Father. In this wise, all things that the Father hath are his, and he shows them unto men. Such was the primitive and all-renewing doctrine of the Mediator, and such its close and organic relation to the doctrine of our Lord's resurrection.

* John xvi. 7 – 16.

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5. There was only one article of faith among the first converts to Christianity. "Believing on the Lord Jesus Christ" constituted their whole creed. But when they descend to the particulars which compose this comprehensive theology, and state what they consider its vitalizing element, we generally find it to be the Lord's resurrection. That one truth being admitted, all others followed in their place and order: "If thou shalt confess with thy mouth the Lord Jesus, and believe in thine heart that God raised him from the dead, thou shalt be saved."* Obviously enough, the reanimation of the Lord's natural body is not even thought of here; and, as a mere historical fact, could have no such saving potency. Believing in the heart that God raised Christ from the dead, was to have the heart melted down under the baptizing fires which fell from the exalted Saviour, and which were the necessary consequence of his excarnation and emergence to the place of mediatorial power. Believing in the heart the Lord's resurrection, was being made conscious of that august truth, when the Holy Ghost fell on them at the name of Jesus.

* Romans x. 9.

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CHAPTER XII.

CONCLUSIONS.

We will now proceed to sum up the results which we become fairly possessed of from the preceding investigation. They have a direct and auspicious bearing on the great subject which we have in hand.

1. Immortality under the new dispensation is not merely announced, but "brought to light." It is not merely taught, but exhibited to the eye. We have sometimes been told that the resurrection of Christ, understood merely as the resumption of his crucified body, proves a future life, and that this was its principal object. "We have a right to infer" (this is the argument) "that a man may live again after death, since God may interpose and raise him up. He did so in the case of Christ, which shows that he may do so in the case of all his followers, though not on the third day, yet at the end of time, since with him one day is as a thousand years." But how much

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deeper and broader is the significance of this great fact! Immortality is not made presumptive, as a conclusion hanging on the last link of a syllogism, but its giant glories are disclosed. These men stood up and looked upon them, not undazzled by the disclosure. Their inner sight was touched and opened, and they saw the risen Christ, not on the natural side only, but the spiritual side also, and they walked in hallowed light and breathed in hallowed air. True, the same thing had been vouchsafed at times from the beginning of the world, and under all dispensations. But never, till the excarnation of Christ had prepared the way, was a supersensual world revealed in such clear shining to the inward perceptions of men. He was more present with his infant Church after his death and ascension than before, and they were "witnesses," not merely of the resuscitation of a dead body, but of eternal things unveiled. And the vision closed, and the glories waned, because too much for mortals, in their normal condition, to bear; and they turned from them only as Herschel tells us he took his eye from the telescope, when Sirius came on like the dawn of the morning, and he was obliged to turn away from the beautiful sight.

2. The bat-like fallacies of our godless metaphysics vanish before the unfolding of our present theme. Everything above the plane of ma-

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terial existence, we have been taught to believe, is phantasmic and shadowy, and man at death ceases to be man and becomes a "monad," or at best only a ghost. How was it with the great Exemplar of immortalized human nature? He took his three favorite disciples behind the walls of sense, and caught them up a moment within the sphere where he lived with the prophets of old; and they said, Let us pitch our tents and dwell here. Was that shadowy? After the natural body had been excluded, he broke upon Saul in a light out of the heavenly state, and smote him blind to the earth beneath the blaze. Was that shadowy? The prophet of Patmos, by introversion among the eternal verities, crossed the line which separates the objective scenery of matter and spirit, and saw "Him that was dead and is alive again," and fell as beneath the stroke of sunbeams. Was that shadowy? All the revealings of Christ's resurrection, before and after, show that the inward man is the real one, while the outward is the symbol; that is the substance, while this is the shadow.

3. The analogy between the resurrection of Christ and that of his people is exact and complete. With him there was no "intermediate state" of disembodied and ghostly existence, but a continuous putting off the natural body and putting on the Divine, and each was coincident

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with the other. This, and not the reanimation of the corpse in the tomb, was the resurrection of the Lord Jesus, which is made the great fact of the Gospel; corresponding precisely with that excarnation of man which abolishes his relations to material things, and makes him eternally the denizen of a spiritual world. Buried in the likeness of his death, we rise in the likeness of his emergence out of it, and breathe our farewells over the grave. Death is not the mere expiration of the last breath, but the waning and final extinction of the natural functions; sometimes sudden and violent, but always progressive if orderly; and resurrection is the ascension out of them of the substantial and immortal man. So it was with the Divine Exemplar, and his is the splendid type of what all resurrection is.

4. The analogy between the sufferings of Christ and those of his followers is inexpressibly animating to the true believer. His glorification is the image and representation of the regeneration of the disciple. In the disciple, too, there is the same double process, — the putting off the natural and the putting on the spiritual. On the earth-side there is the agony and the trial through many a vale of humiliation; on the other side, the angel-form unfolding from within, and preparing to take the place of the natural; so that by the time the material organism has reached its

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period, the body celestial emerges into its own clime beyond the concealing clouds of this lower world. Not a self-denial nor a pang is rightly endured which is not wrought into our life plan, so as to help on the decease of the natural and the corresponding resurrection of the spiritual in the image of the risen Lord.*

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* "Ye faithful souls who Jesus know,
If risen indeed with him ye are,
Superior to the joys below,
His Resurrection's power declare.

"Your faith by holy tempers prove;
By actions show your sins forgiven;
And seek the glorious things above,
And follow Christ, your Head, to heaven.

"To him continually aspire,
Contending for your native place,
And emulate the angel-choir,
And only live to love and praise.

"Your real life with Christ concealed,
Deep in the Father's bosom lies;
And glorious as your Head revealed,
Ye soon shall meet him in the skies."

WATTS.

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PART III.

THE PNEUMATOLOGY OF ST. PAUL.

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"Great and learned men affirm angels to consist of a double substance; that is, of a spirit incorporeal, whereby they never cease from the contemplation of God, and a body whereby they are sometimes visible to men." — JOHN OF THESSALONICA.

"Our soul, which in its own nature is incorporeal and invisible, in whatever corporeal place it existeth, doth always stand in need of a body, suitable to the nature of that place respectively: which body it sometimes beareth, having put off that which before was necessary, but is now superfluous for the following state; and sometimes, again, putting on something to what before it had, now standing in need of some better clothing, to fit it for those more pure, ethereal, and heavenly places." — ORIGEN.

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CHAPTER I.

INTRODUCTORY.

THE New Testament comprehends three classes of writings, each clearly distinguishable from both the others. We have first the Evangelic narratives, in which the life of Christ on earth is embodied, from the manger in Bethlehem to Ascension Mount. In these is exhibited the Divine Word, incarnate, living, speaking, shining in the midst of earthly darkness, and again becoming excarnate, and ascending to a reunion with God. This was heaven opening down to man, its truths descending and touching the earth. Then, secondly, we have the first development of these truths into history, their first influence on men's minds, and their first practical workings in the formation of new communions called churches. We have this in the description of the first preaching of the Apostles, and in their letters to the churches which sprang up under their ministrations. These letters and history contain no addition to

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the truths originally revealed, but they are the first practical commentary upon them, and important to their full comprehension. Thirdly, we have the strictly prophetic portion, which describes prospectively the consummation of Christianity in its final results upon humanity, for such we regard the Apocalypse. The revelation, the commentary, and the prophetic view of the ultimate issues.

It is our purpose now to examine the second of this class of writings, so far forth as they bear upon our subject. Though they contain not the original revelation, they show how its first preachers understood it, and how its first converts received it. They may not have received it at once in all its fulness and symmetry. It would be very strange if they had done so. It would be very strange if a system of infinite truth, which is to unfold through the ages, yea, through the eternities, should have obtained a complete lodgment at once in the minds of its first disciples. Our object will be to reproduce the revelation precisely as it lay in the minds of these Apostolic men and their earliest converts. We shall endeavor to avoid the error of trying to accommodate their opinions to modern doctrines, or to what we think the truth ought to be, — a method of interpretation which has twisted St. Paul's language

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and philosophy into all grotesque and fantastic shapes.

We have an account of the life of St. Paul as given us by Luke and by himself, and we have thirteen letters written by him, either to the churches or to individuals. These writings have fared poorly in the hands of the sects, and they are so jumbled together in our English version, without reference to dates and incidents, that it is hardly possible in this form to get at the system of doctrine which they contain. But in the late work of Conybeare and Howson, we have all that can be desired in a commentary upon St. Paul. Over the gulf of eighteen hundred years he is brought near to us amid all his surroundings, not as a dry dialectician, but as a great man, greatly and supernaturally endowed, whose deeds and words did more to change the aspect of the world, than those of any other man since the ascension of the Lord Jesus. His writings contain a system of Pneumatology, whose outlines we think cannot be mistaken. This bears with special significance upon our main topic, and we shall aim, therefore, to bring forth the outlines in as bright relief as possible.

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CHAPTER II.

THE DOCTRINE OF THE PRIMITIVE CHURCH.

THE words *heaven* and *hell*, as they are used in popular speech, describe the complete ultimations of good and evil. The essential idea of heaven, as it falls into the common mind, is a condition of sinless purity and peace. No evil can be admitted there. Its last remnant must have been purged away from us before we can enter the blest abodes, else we should bring in a disturbing element among its harmonies.

> "There from the past no gloom is shed
> Upon the present hour."

Hell, on the other hand, is the abode of evil, and only evil. Nothing good can enter there. It is the state of souls in which all good has been perverted or destroyed. This we suppose to be the generally received doctrine of heaven and hell,—opposite states of unmingled good or unmingled evil, and not like the present state, in which good and evil are inwoven together.

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We have no fault to find with this view, though perhaps we might state our conception in a somewhat different form. There are degrees of goodness, natural, spiritual, and Divine. There are degrees of evil, from the mildest to the most malignant; but the popular philosophy, which makes good and evil essential opposites, and heaven and hell the state of each in their entire separation and antagonism, we have no disposition to controvert, for we think it so far mainly true.

Closely connected with this same view of heaven and hell, we find a prevailing opinion that every individual at death goes immediately to the one or the other. You have no standing-place between the two, after you lose your foothold upon the earth. You rise immediately to the heavenly peaks of light, or else you sink into the pit of despair. This we suppose to be the prevailing belief of Protestant communities, and it furnishes the ground of popular appeal from Protestant pulpits.

It would seem to follow, if people were accustomed to put two ideas together, that every one while on the earth must become entirely good or entirely bad. Death is not a moral change, but a physical one. It is also momentary. If, therefore, just beyond that point, all persons are fit only for an abode of perfect purity or of unmingled evil, they must be found, when just on the

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hither side, saints entirely regenerated, or else consummate fiends. But people holding the faith above described, especially on their death-beds, are most sincere in disclaiming entire regeneration. They confess the remnants of evil that are in them, and expect only to be saved by an imputed righteousness, while their souls are yet foul with sin. But will you not take your souls along with you into heaven, and if so, will there not be a great deal of foulness there, the imputed righteousness notwithstanding?

In theological matters, however, people generally practise very little constructiveness; and if they put two ideas together, they do not mind whether they make a joint or not, so as to give theology a chance to rise and walk. They seem to imagine that God takes care of the poor cripple by successive miracles, with such crutches as the school Doctors are able to supply, and that a symmetrical form, which is the natural development of part from part, is not to be expected; and so the opinions we have sketched above, incongruous as they are, prevail extensively in Protestant communities to the present day.

If the reader has not been accustomed to look much into ecclesiastical history, he may be surprised when we say, that this doctrine of instantaneous salvation or damnation at death is entirely modern; that it is one of the extremes of

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Protestantism; that it is the offspring of the Lutheran Reformation; that it was invented as an accompaniment of Luther's doctrine of justification by faith alone; that it is utterly repudiated by nine tenths of the Christian Church now, and that it was never heard of in those primitive churches which were founded by the Apostles themselves. The history of opinions on this subject is full of interest and instruction, and we will give it in as clear and succinct a summary as we can.

Let the reader, then, go back with us to the Apostolic churches, at the point of time when they first emerge fully into the light of history. The Apostolic labors closed with the first century. By the year 100 all the Apostles had done their work and gone to their rest, with the exception, perhaps, of John, who may have lived a little while after that date. Then follows a period of about seventy years, of which we have no very certain memorials. The writings of the Apostolic Fathers, so called, which have come down to us as belonging to this period, are some of them of doubtful genuineness, and none of them of much value as bearing on the history of opinions.

Passing over this period, therefore, to the last quarter of the second century, we come to the writings of the Christian Fathers, commencing with Justin and Irenæus, and extending downward, and reflecting with more or less fulness

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the opinions of their times. What were those opinions, say from the year 175 onward, touching the state of man after death? On many points of faith their doctrines were in conflict, and sharp controversies belong to the history of this period. On one subject, however, they are all agreed; namely, *that there are three conditions after death, heaven and hell, and a state mediate between them called Hades.* In all controversies the disputants stand alike on this, as a common substratum of belief, which had never been disturbed or called in question. Into this mediate state all men passed alike at death, and there awaited the issues of the final judgment. There all the patriarchs and prophets were. Thither all the nations, Jewish and heathen, had alike gone. They were not all in the same condition in respect to happiness or suffering, but they awaited there the ultimate bliss or the ultimate woe.*

* "The Belief of the First Three Centuries concerning Christ's Mission to the Underworld, by Frederick Huidekoper," is the title of a small volume designed by the author as an argument for the genuineness of the Gospel narratives, but which we regard as an exceedingly valuable contribution to ecclesiastical history. The writer makes the following statement, fortified by copious quotations from the Fathers: "It can scarcely be that at the opening of the second century, or the close of the first, the doctrine of Christ's Underworld Mission, so far, at least, as regards the preaching to, and liberation of, the departed, was not a widely spread and deeply seated opinion among Christians. The evi-

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Hence the teachings of these early Fathers respecting the work of redemption were in close congruity with their opinions respecting the mediate place of souls. Christ came down to the earth, and the Word became incarnate, not only for the sake of the generations that were to come, but for the sake of the generations gone. He went into Hades, and there broke up the reign of moral evil, and opened the way for men to ascend out of it into heaven. They describe it as a fierce conflict with Satan, Christ despoiling him of his power over God's people in Hades, and hence of his power over the minds of men on the earth. Whether they really regarded this conflict as strictly personal, — whether their language, and especially Origen's, was meant to be taken as baldly literal, — we very much doubt. But such is their conception, and such the language in which they clothe it.*

It hence became one of the controversies of the

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dence of its general reception is far stronger than if it were a mere doctrine of the creed; for articles of the creed have in nearly every instance been opinions which were NOT generally received, and to which the stronger party, therefore, gave a place in their confessions of faith as a means of defining their position. On the essential features of the present doctrine, the catholics and heretics were of one mind. It was a point too settled to admit dispute." — p. 138.

* Neander, Church History, pp. 640 – 642, Torrey's translation. Huidekoper, pp. 69 – 81.

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early Church, whether just men, who had gone into Hades from the Gentile world, might not be saved. "What!" exclaims Clement of Alexandria, "do not the Scriptures manifest that the Lord preached the Gospel to those who perished in the deluge; or rather to such as had been bound, and to those in prison and custody? It has been shown by me that the Apostles, in imitation of the Lord, preached the Gospel to those in Hades. For there also, as here, I think it behooved the best of the disciples to be imitators of their teacher, that the one should lead to conversion of the Hebrews, and the others the Gentiles; that is, such of both as had lived according to the justice of the law or of philosophy, not perfectly, indeed, but imperfectly." Clement is followed by Origen and by some others in his liberal and merciful doctrine, though their opponents contended stoutly, yet not very consistently, that not Gentiles, but only Jews and Christians, could be raised up out of Hades into heaven. The liberal party very naturally asked the question, If Christ is offered to the inhabitants of Hades, why may not the just men among the Gentiles receive him there, as well as here?

The Roman Catholic Church inherited from the primitive Church this doctrine of a mediate state of the dead, as the gathering-place of souls.

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Out of it she shaped the doctrine of Purgatory, which turns Hades into a place of penal fires for such offences as may be venial, and places the key of it in the hands of the priesthood. She knew too well with what potency to wield this doctrine, and how to turn it into a source of revenue. Hence her prayers for the dead, and hence the millions that have flowed into her coffers for her intercessory offices for the souls in purgatory. This was one of the abuses which the Reformers vehemently assailed. They very naturally assaulted the doctrine which they regarded as the ground and support of these corruptions, and rejected the whole notion of purgatory as a tradition of Rome. They did not fall back upon the primitive belief, but tore down the whole structure, corruptions and all, and between the vast extremes of heaven and hell they left no foothold or resting-place, but an eternal void; so that the soul, as soon as she leaves the earth, must take her flight to the one or drop incontinently into the other. On the brittle thread of life she hangs poised between the two, and her eye measures the terrific and empty gulf between. Let the thread snap, and we tread on nothing, and there is a flight upward fearfully steep and difficult, or an awful plunge downward with nothing to break the fall. As the "New England Primer" taught us,—

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> "There is a dreadful, fiery hell,
> Where wicked ones must always dwell;
> There is a heaven full of joy,
> Where godly ones must always stay;
> To one of these my soul must fly,
> As in a moment, when I die."

Hence the sects which inherit these opinions, and occupy the extreme of Protestantism, find some pretty hard problems to be solved. What shall be done with the virtuous heathen? What with infants and young children? What with the multitudes of Christian professors, never half regenerated, and perhaps not half converted? They generally assign the heathen nations in one body to perdition, albeit those nations include multitudes who have lived up to their light more nearly, perhaps, than the Christian churches have ever done. Infants have sometimes been assigned to one place, and sometimes to the other. But children that have somewhat developed, and in whom, therefore, evil has begun to appear, for it does universally, — where is their place when they die? A fearful question, as you will read in the faces of distressed parents, when they weep over the small coffins, or as you will perceive in the cautious wording of the funeral prayer, which fears to compromise an essential doctrine, — a question to which our eviscerated Protestantism is incapable of returning a consistent answer. Nearly half the race die between the ages of

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three and fourteen. They have never understood the nature and conditions of salvation, or attained to full moral responsibility; and if they sink immediately to eternal perdition, what will you say of the Divine justice? If, on the other hand, they ascend to heaven, "as in a moment when they die," alas for the influx of selfishness and stubbornness which heaven must be always receiving! We take it that, in the masses of children, moral evil has become considerably rampant at seven years of age, while the work of regeneration has not even begun.

It is only our ultra Protestantism that involves itself in these difficulties and absurdities. The English Episcopal Church rejected the mediæval doctrine of a purgatory, but she did not throw away the idea of a mediate place of souls. Her liturgy still recites the old clause, Christ descended into Hades, and she still holds it in her creed as the state of the dead, thus bridging the gulf between earth and heaven, or between earth and hell. The Greek Church also retains it, and the doctrine of immediate salvation or damnation at death by an "ictus Dei," is not likely to have any place in the creed of the Christian world, except among those smaller sects whose fierce resilience from Catholicism isolates them from the common reason, and from ideas which have had their development through all the Christian ages.

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Thus, then, the matter stands historically. In the last quarter of the second century, when the Christian churches emerge clearly into the light, we find them universally in possession of the idea of a mediate place of souls, — one which was neither heaven nor hell, but preliminary to either. It was not an idea broached by heretics here and there. It was the belief of the Church Universal, which nobody called in question. Out of this belief the papacy shaped its purgatory, and practised on human credulity and fear. In Dante's Divina Comœdia it expands into terrible sublimity, as the terraced hill that leads up from the concentric circles of hell towards the starry spheres. Protestantism made its assault on the purgatory of Rome, and in tearing it away tore away the primitive doctrine along with it, leaving to itself only two conditions after death, and looking into the immense vacuum between with blank amaze; necessitating the hideous logic that damns childhood and all heathendom, and which would damn all Christendom too, were it not that some may be saved by Christ's supererogatory and accredited righteousness.

How came the early churches by the doctrine of a mediate place of souls? How happens it, that, when we first get a clear historic view of them, separated only seventy years from the Apostles themselves, this belief among them was un-

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questioned and universal? From whom did they inherit it? We have no faith in church authority, nor do we think it necessary to adopt an opinion because the Christian Fathers believed it. But how came they to believe it, and that unanimously? It will be seen that this question is one of exceeding interest and importance.

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CHAPTER III.

THE HEBREW DOCTRINE OF HADES.

BEFORE we come to this question, however, we ask the company of the reader while we go back yet farther, and, stepping across the Apostolic age, inquire what was the ante-Christian doctrine respecting the condition of the dead? What was the state of opinion among the Jews at the advent of Christ? Christianity came out from the bosom of Judaism, somewhat as Spring breaks forth from the bosom of Winter, making the germs that had slept in death burst out in refulgent green. For Judaism furnished to Christianity the moulds of its thought, and the imagery under which its distinctive truths were bodied forth.

The Hebrews in the earlier stages of their history had no very definite ideas respecting the state of the dead. They believed in human immortality, and that Hades was the common receptacle of all departed souls. But of man's con-

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dition in Hades they conceived nothing more than that it was one of comparative weakness and shadowy repose. It was the region of the phantom nations, into which all passed alike at death. Kings reigned there, but on dusky and unsubstantial thrones. The language which the prophet puts into the mouth of Israel in exultation over the fall of Babylon, her former oppressor, describes probably the state of belief among the Hebrews at that time. "Hades from beneath is moved for thee to meet thee at thy coming: it stirreth up the dead for thee, even all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations. All they shall speak and say unto thee, Art thou also become weak as we? art thou become like unto us?" Heaven was the abode of God and of his angels above the sky. The more modern and Christian idea, that it was ever to be the place of human souls, seems not at this time to have been entertained by the Hebrew. Heaven above as the abode of superhuman intelligences, and Hades the shadowy realm beneath into which all the dead had departed, seems to comprise the whole of the early Hebrew pneumatology.

In process of time, however, and under the teachings of the later Rabbins, the idea of Hades became developed into something far more distinct and tangible. They divided it into separate

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regions or compartments. We distinguish at least three. The upper region was a place of comparative rest and happiness, where the good of all ages were gathered together. There were the patriarchs and prophets, and all the people of God. This region the Pharisees called the Lower Paradise, and there the descendants of Abraham dwelt till the final judgment. Lower down than this were the wicked, and probably all the heathen nations, in comparative discomfort and darkness, though not suffering the final punishment. Lower down still was the region of Gehenna, with its baleful fires, not yet occupied, but ready to receive the wicked after the final judgment. This region of Hades, and this alone, was a place of punishment answering to the modern idea of hell.

The Pharisee believed that all the dead would be raised out of Hades at the final judgment, that there would be "a resurrection both of the just and of the unjust." * And the reader will here distinguish carefully between two things, — between the *resurrection* and the *re-incarnation* of the dead. Though the Pharisee believed that all the dead would be raised out of Hades to judgment, only a part of them would be re-incarnated, or enter again into their former bodies. These were the people of God, or the descendants of Abra-

* Acts xxiv. 15.

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ham. Their souls would be raised out of the Paradise below, be clothed again with flesh, and after that occupy an upper or terrestrial Paradise, where they would ever live with the Messiah and nevermore go back into Hades. Not so of the wicked. They would be raised up to judgment, but not be re-incarnated. They would be sent back into Hades, not into their former region, but into Gehenna, the lowest of all, where they would suffer eternal punishment. So that, after the final judgment, Hades will have been emptied of all its people, the righteous to live in their former bodies in a terrestrial Paradise, the unrighteous to go back into the lowest region of Hades, called Gehenna or hell.

There was still another sect among the Jews, who believed in human immortality, and who seem to have been a much better people than the Pharisees. These were the Essenes; men of singular purity in life and manners. Their belief differed from that of the Pharisees, at least on one essential point. They believed all souls were immortal, and passed on to judgment; but they rejected totally and heartily the dogma respecting re-incarnation. On this point Josephus is clear and positive, but he is not so explicit as to the other doctrines of their faith. We infer, however, from his too general statement, that they believed in Hades as a mediate region of

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souls, and in a universal resurrection of the dead out of it, both good and bad; none of them, however, to enter into their former bodies, but the good to rise into heaven above all corruption, and the bad to sink back again, and be adjudged to Gehenna, the lowest region of Hades. They were strong anti-materialists, and rejected the notion of a reunion of the soul with flesh, with peculiar aversion.

We gather up the following principles, therefore, as constituting the Jewish pneumatology at the time of Christ's appearing.

1. The vague and dreamy notions of the early Hebrews had become developed into forms of doctrine exceedingly distinct and tangible. Among those who believed in a future life, however, there was a diversity of opinion, the Pharisees sinking into materialism, the Essenes rising clear above it.

2. The Pharisee discriminated the old general idea of Hades, shaping it into a threefold region; one place for the children of Abraham, one for heathen and wicked men, and one lower down still, which, however, was uninhabited, and was to continue so until after the final judgment.

3. Then — at the judgment — all mankind would arise from Hades; the children of Abraham to receive their former bodies, and live with

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the Messiah in a Paradise on the earth; all other peoples, without being re-incarnated, to sink into Gehenna, which now for the first time becomes the receptacle of souls and the place of endless retribution.

4. The Essenes rejected totally the dogma of the Rabbins about re-incarnation, and believed that good souls rise of their own tendency to a region of purity and bliss when freed from matter, and that wicked souls, because of their corruption, gravitate downward, and sink into Gehenna.*

We are now in full possession of the prevailing ideas respecting the state of the dead, among Jews just before the Apostolic age, and among Christians just after. It will be perceived that the points of resemblance are many and striking; that the same terms are used, and that the same philosophy of the future life underlies the belief both of the later Jew and the early Christian, though the work of Christ as a Redeemer, and as opening the way for man's ascent out of the mediate state of the dead, comes in and forms an essential part in the scheme of early Christian doctrine.

* Josephus, Antiquities, Book XVIII. Chap. I. 3; Wars of the Jews, Book II. Chap. VIII. 11, 14; Robinson's Calmet, under the word Hell; Greek and English Lexicon, under Ἅιδης; Campbell, Dissertation VI. Part. II., Ἅιδης and Γέεννα.

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CHAPTER IV.

THE SCRIPTURE DOCTRINE.

THE important question now occurs, What do the Sacred Scriptures teach on this subject of a mediate state? Is it a doctrine of revelation, or is it not? We premise, that THE BIBLE DISTINCTLY RECOGNIZES A THREEFOLD CONDITION OF THE DEAD, HEAVEN AND HELL, AND A STATE MEDIATE BETWEEN THE TWO. We will draw out the evidence, and we trust the fact will be broadly manifest.

1. The New Testament employs the same terms that were in use among the Jews, *Heaven* and *Hell* and *Hades*. We do not mean to say that the writers use these words in precisely the same sense that the Jews did, for they came to have a fulness of meaning under the Gospel which the Jew as such could not fathom or receive. Of this afterwards. What we say is, that they use the same words, with the same range of meaning, and with the same analogous discriminations.

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The word "hell" occurs twenty times in our English version of the New Testament, and with one exception it is rendered indiscriminately from the two words Gehenna and Hades. And yet, as Dr. Campbell has shown conclusively in his admirable and luminous essay, those two words have not the same meaning, and only the former answers to the modern and Christian idea of hell. The word Hades, occurring ten times in the New Testament, *never answers to that idea, and never ought to have been so rendered.* In almost all the versions of the Scriptures except ours, the distinction between these two words is carefully preserved. Why it was not so preserved in ours, is obvious enough. Luther, in his German translation, uniformly confounded them, because he would recognize none but the extreme Protestant doctrine of only two states after death. Hades, therefore, which describes the third or mediate state, he has confounded with Gehenna, and the English translators have followed in his track.

That "Hades" never means hell in the modern sense, but the state of the dead without reference to their ultimate bliss or ultimate woe, will be abundantly evident from the connection wherever the word occurs.

We proceed to cite a few instances, where the context clearly establishes the fact that it describes the mediate place of souls.

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Acts ii. 27: "Thou wilt not leave my soul in Hades, neither wilt thou suffer thine Holy One to see corruption." These words are quoted from Psalm xvi. 10, where they have apparent primary reference to David. Peter argues that they have reference to Christ, and not to David; and he does this from the fact that David was buried and his flesh saw corruption, whereas Christ rose in the flesh on the third day and saw no corruption. In both instances — in the primary reference to David and in the secondary reference to Christ — there is no mistaking the import of the word "Hades." It means the receptacle of souls, whether good or bad, immediately after their exit from the body. To suppose that David descended at death into the place of punishment among the damned, to the Hebrew mind would be little less than blasphemy; to suppose that Christ did, would to the Christian mind be something worse.

Revelation xx. 13, 14. In this passage we have a distinct recognition of the doctrine that Hades is a state of the dead, differing from that of hell, and, on the part of the internally corrupt and profane, preliminary to it; that, in the final judgment, Hades will deliver up all that are in it in order that their most interior quality may be discerned; that this being adjudged corrupt, they will be cast into Gehenna or the lake of fire, after which Hades will be abolished or merged in Ge-

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henna; there being no need of any mediate or preliminary condition after all who were in it have passed on to their state of consummation. "And death and Hades delivered up the dead which were in them, and they were judged every man according to his works. And death and Hades were cast into the lake of fire. This is the second death." Our translators, by rendering Hades in this passage by the word "hell," make the inspired writer assert the gross absurdity that hell will be cast into itself.

1 Corinthians xv. 55: "O death, where is thy sting? O grave (Hades), where is thy victory?" This is the only instance where the translators of our version have departed from their rule. They here render Hades, not "hell," but "grave." The reason is obvious. If they rendered, "O hell, where is thy victory?" they saw at once they were driving into blank universalism. It is plain enough that the word here does not mean "hell," and it is just as plain that it does not mean "grave." Neither in Scripture nor in classic usage does the word ever denote the mere place of sepulture for dead bodies.

Luke xvi. 19–31. The parable of the rich man and Lazarus. Verse 23: "And in hell (Hades) he lifted up his eyes, being in torments." It may not be so clear, at first sight, that the word in this connection means the medi-

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ate state of souls. And yet, on a full investigation, the fact is abundantly evident. Hades is here discriminated according to the conceptions of the later Jews; the children of God enjoying the blissful society of each other, the children of evil suffering a grievous though partial retribution. They are not sundered by the vast distance between heaven and hell, but they are in regions so nearly conterminous that they hold converse together. It is clear that a condition is here described preliminary to the divisions of the final judgment.

Still more conclusive in fixing the meaning of the word "Hades" is the almost uniform usage of the Greek Seventy in their translation of the Hebrew Scriptures. We have already seen that the Hebrew, from the earliest times, had some indeterminate idea of the future life. The general state of the dead is denoted in the Old Testament by the Hebrew word "Sheol." Our translators have sometimes rendered it "hell," sometimes "grave"; but, as those words are currently understood, it means neither one nor the other, as every scholar knows perfectly well. It means the general receptacle of departed souls, without reference to the discriminations of character, or the final separation into antagonistic conditions. It is the scene proximate to this

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earth-scene, which the good and the bad enter alike by the gateway of death. It answers neither to our idea of heaven nor our idea of hell, but simply describes the gathering-place into which all the generations have gone. Such is the "Sheol" of the Old Testament, and the Greek Seventy almost always render it by the word "Hades." It never means Gehenna or hell in the modern sense. See the shocking absurdity of rendering the words of the sorrowing old patriarch: "I will go down to hell (Sheol), to my son, mourning." So that at the time of Christ the Jewish mind, at least with so many as used the Septuagint version, — and these were the majority, including the Apostles, — must have become perfectly familiarized with the meaning of "Hades," not as a place of final retribution, but the receptacle of all departed souls.

2. We pass now to a second class of passages, — those which by direct or remote allusion represent Christ as entering Hades on some important mission. We will not now enlarge upon this topic; we only wish to hold the reader's mind steadily to the point that it was a topic familiar to the thought of the Apostles, and that it necessitates the doctrine of a mediate condition of the dead.

When they speak of the resurrection of Christ,

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they often include as an important element in their doctrine the emergence of the soul of Christ out of Hades into heaven. Unlike other and inferior souls, who are compelled to remain a long time in that middle state, he came out of it the third day through his own Divine strength, and went up on high, thus making an open and available path to all his followers. Acts ii. 31 – 33: "He (David) spake of the resurrection of Christ, that his soul was not left in Hades, neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses. Therefore, being by the right hand of God exalted," &c.

We understand Paul to speak to the same purpose in Ephesians iv. 7 – 11: "But unto every one of us is given grace according to the measure of the bounty of Christ. Wherefore the Scripture says (Psalm lxviii. 8), When he went up on high, he led captive the captives, and gave gifts unto men. Now that word, 'he went up,' what does it imply but that he first went down into the lower parts of the earth? He that went down is the same as he that went up, far above all heavens, that he might fill all things." "The lower parts of the earth," (εἰς τὰ κατώτερα μέρη τῆς γῆς) is a periphrase for Hades.*

* We are aware that the commentators try to make something else of this passage by sacrificing the literal sense.

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1 Peter iii. 18–20: "Christ once suffered for sins, the just for the unjust, that he might bring us to God, being put to death as respects the body, but made alive as respects the Spirit; by which Spirit HE WENT AND PREACHED TO THE SPIRITS WHO ARE IN CUSTODY,* who formerly were disobedient when the long-suffering of God in the days of Noah waited while the ark was preparing." This passage has been called obscure and difficult. It is so only when we are determined to push aside the doctrine of the mediate place of the dead, to whom still Christ comes with the message of salvation. With that doctrine the significance of the passage stands out bold and sharp enough.

1 Peter iv. 5–7: "Who (the Gentiles) shall give account to him who is ready to judge the living and the dead. For to this end THE GOSPEL WAS PREACHED TO THE DEAD ALSO, that they might be judged according to men in the flesh, but live according to God in the spirit"; that is to say, that they may still have the same privilege that men in the flesh have of choosing the Gospel and of living according to God in the spirit. The

* Φυλακή does not mean of necessity a prison. It may mean a place for those who are kept secure for a beneficent purpose. The Peshito Syriac, the earliest version of the New Testament, translates, it is said, "*He preached to those souls which were detained in Hades.*" Christ's Mission, by Huidekoper, p. 50.

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fact that they died before the Gospel came, shall not exclude them from its offers of mercy. The choice lies with them just the same, and according to their choice they shall be judged, even as men in the flesh are judged, — a principle of such unquestionable equity that it seems utterly strange how the expositors could have so stumbled at this passage, or set themselves to haggle at its most obvious meaning.

Revelation i. 18: "I am he that liveth and was dead, and behold I am alive for evermore, Amen; and have the keys of HADES and death," — which means, evidently, Because I have been into Hades, and risen out of it, I hold its keys in my hand, and can raise my people out of it also.

3. We cite a third class of passages, in which, by other terms, and by incidental allusions, the Apostles indicate that the doctrine of a mediate place of souls was familiar to their thoughts.

Acts ii. 34: "DAVID IS NOT ASCENDED INTO THE HEAVENS." Most obviously Peter assumes before his hearers, as a conceded fact, that David was still in Hades, and was to remain there till the final judgment; which leaves him at liberty to apply exclusively to Christ language in the Psalms which described the exaltation of some one to God's right hand. The syllogism is, This

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cannot mean David, for you know yourselves that he has not yet risen into the heavens. We know that Christ has, and therefore *he* is the person here described.

Philippians ii. 10: "That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and THINGS UNDER THE EARTH." The expression here used (*καταχθονίων*) is the appropriated synonyme of Hades.* By things in heaven, things on the earth, and things in Hades, the Apostle means to include the whole rational universe. He does not name things in hell or Gehenna, for that was not conceived of as having inhabitants until after the last judgment should take place.

4. We now approach reverently the language of the Divine Teacher himself; and, as Paul will be found by and by using substantially the same imagery, it is of some consequence that we understand its meaning. We have seen already that Christ uses the word "Hades" in distinction from Gehenna, when discoursing of the state of the dead, and evoking his imagery from the realm of departed souls.

Open, then, the twenty-fifth chapter of Matthew, and turn to that passage of awful sublim-

* See Robinson's Greek Lexicon, ad loc. Also Homer, Iliad, IX. 457.

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ity, whose meaning, so far as we have seen, no exegesis has ever been able to evolve clearly: —

"When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory. And before him shall be gathered all nations, and he shall separate them one from another, as a shepherd divideth his sheep from the goats."

The *scene* of this judgment and separation is the point to which we wish to call special attention. Is it in the natural world, or is it in the spiritual? It is where all the nations are gathered together, and therefore it must be the realm to which all the generations have gone. The theology which places the scene of this great drama upon the earth, and makes the subjects of it the corpses that have been exhumed from the sepulchres, has not the faintest hint for its support in the record itself. The subjects of this judgment are those who have passed out of natural conditions, into that state where all the peoples are gathered, and where they wait for that "coming of the Son of Man" which divides the peoples asunder.

And what is this "coming of the Son of Man in his glory," — "coming in the clouds of heaven," — when he sends forth his angels "with the great sound of a trumpet," to "gather together his elect"? What is it but the Christ, the Eternal

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Word, breaking on the soul in clearer splendor, so as to search it and show its quality? what but the voice of truth sent home to the conscience, as if tongued for a sharper utterance? Conceive all men to have passed from earth into a mediate state in the spiritual world, each one bearing his own affinities, and polarized with the love of the good and the true, or of the evil and the false. Conceive, moreover, that into such mediate world the Christ shall appear, and the heavens open down their angelic illuminations. What must follow from the irrepealable laws of the human mind? Exactly what is here described, or rather painted by the Divine pencil in colors of flame. The peoples and nations would be cloven asunder, part drawn up among the blest societies, and part repelled or driven deeper down among the coverings of darkness, and "Hades" would be emptied of its inhabitants. What the primitive Church believed universally, what the Apostles preached with fragmentary speech, we have here set forth in majestic utterance, not as the arbitrary appointment of God, but as the grand result of the eternal laws of being. Must not this be so, we exclaim, even if no Bible had ever told us! We do not say that the doctrine of a mediate state is asserted in terms in this discourse of our Saviour; we say it is presupposed, and we are confident that no other view can give his language a tolerable explanation.

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We are now prepared to take in the plenary sense of a passage to which we have twice referred, but to which until now we could not offer a complete illustration. "Marvel not at this, for the hour is coming in the which all that are in the graves shall hear his voice and shall come forth; they that have done good unto the resurrection of life, and they that have done evil to the resurrection of damnation." (John v. 28, 29.) The leading terms of this passage we have already explained. The "voice of the Son of Man" is Christianity preached and applied, or, what is the same thing, the efflux of Divine truth as it touches the conscience. And it is obvious now why Christ enounces here a universal rule of judgment, to be applied to all men, not only to those who were then living, but to all who had ever lived or ever should live. "The hour is coming, and now is, when the dead shall hear the voice of the Son of Man." And immediately after, "The hour *is coming* when ALL WHO ARE IN THE GRAVES" shall hear the same voice; and here the Saviour sends forward his thought to the gathering-place of all the peoples, where every soul shall be opened up to the same truth which he was declaring on the earth; shall have its quality shown and its class and order assigned to it in the ranks of the universe. Not only those who have heard Christ preached on the earth, but all

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that have ever lived, shall hear the Gospel and be judged by the Gospel, according as they have "done good" or "done evil," under previous privilege, or by such light of nature as had been given them while living in the flesh.

John vi. 39: "This is the Father's will who hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day." Verse 44: "No man can come to me except the Father that hath sent me draw him, and I will raise him up at the last day." John xii. 48: "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day." "*The last day*" is a phrase which has been so appropriated to describe an imaginary destruction of this material structure, that the clear force of this language is liable to escape us. And yet nothing could be in more complete harmony with our preceding expositions, than these words of our Saviour. It is evident to us that "the last day" means that grand crisis of humanity referred to all through the New Testament, and that these sweet and blessed promises of our Lord, alike with the warnings of the passage last quoted, point to the solemn results of that crisis. "I will raise him up at the last day," is the same as saying, I will draw him up from the mediate

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state into the angelic abodes by the bonds of attractive love, when the separating judgment shall come on, and each determines to the place he loves, as doves that fly to their windows.

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CHAPTER V.

ST. PAUL ON THE RESURRECTION.

St. Paul was born and educated in a city where flourished the most celebrated schools of the Grecian philosophy. Afterwards he went up to Jerusalem, and there at the feet of Gamaliel, the most distinguished of the Jewish Rabbins, who was called afterwards the Beauty of the Law, his mind was stored with Hebrew learning, and imbibed the very spirit of the Jewish theology. He was a Pharisee of the Pharisees, and though he had become familiar while at Tarsus with the Greek language, literature, and philosophy, he adhered firmly to the faith of his fathers. Of course his mind had become thoroughly indoctrinated in the tenets of his sect touching the resurrection of the dead, and the formulas under which they bodied forth their doctrine had become to him as household words. Christianity came afterwards, using the same forms of speech and imagery on this subject, which, however, were

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not only filled out with a new spirit, but made also the receptacles of new ideas.

We are now prepared for a full exposition of Paul's language when he touches upon this theme. This he does three times, but he handles it at large in his first letter to the Corinthians, among whom the doctrine had been explained away, and its substance nearly evaporated in the gilded fog of Gnosticism. It is inferred that some of the Corinthian teachers had made the resurrection a mere figure of speech, meaning nothing more than a rising out of ignorance into knowledge, out of sin into holiness, in this present world.* Hence Paul sets forth to them the Christian doctrine, philosophically and at length, and answers the objections of the cavillers as he goes along. After appealing to Christ as the grand exemplar of man's resurrection, citing witnesses, and taking care to say that he had seen him with his own eyes in the resurrection state, his argument proceeds mainly under two divisions. First, he unfolds the doctrine logically and rationally, and, secondly, he describes some of its concomitants now for the first time disclosed.

Under the first of these heads he develops his doctrine of a spiritual body, in contradistinction

* Of the same nature evidently was the heresy of Hymeneus and Philetus, who taught that "the resurrection is past already." 2 Timothy ii. 17, 18.

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from the natural, and to rise out of it as the blade rises out of the kernel that dies. He brushes away the objections which come from the false idea that the resurrection body is to be the same body that died. It is not to be the same, but a body of another species, emerging from the natural one, substantial and immortal. "There are celestial bodies and bodies terrestrial, but the glory of the celestial is one, and the glory of the terrestrial is another." He then proceeds to depict the concomitants of his doctrine, the resurrection culminating into its last results, thus: —

"Behold, I show you a mystery. We shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, "Death is swallowed up in victory. O death, where is thy sting? O HADES, where is thy victory?"

1. Observe, first, that, while Paul asserts with great emphasis the fact of the resurrection, he does not assert the Pharisaic notion of a reincarnation. That must have been familiar to

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his thoughts, but he rejects it altogether, having just unfolded his philosophy of the spiritual body, which totally excluded the Pharisaic dogma. "The dead shall be raised"; they shall be brought up from the mediate state in bodies which are incorruptible, and which can die no more, so as to warrant the language of exultation, "O Hades, where is thy victory?" This, and not the reanimation of dead bodies that lie in the graves, is here asserted by the Apostle in most unequivocal language. Hades, or the mediate world, where all the generations of Adam had gone, burdened still with hereditary evil, should be despoiled of its captives through Christ, who raises up his own out of it, and so completes their redemption.

2. The same imagery is here employed by Paul that Christ had used before him in describing the same consummation. "The trumpet shall sound, and the dead shall be raised." We trust the reader does not need to have it proved to him, that there is no connection between blowing a trumpet over graveyards and the reanimation of the sleepers, inasmuch as their organs of hearing are not only gone, but changed into other organizations. Where there are no ears to receive the sound, it matters not whether the sound be loud or low, a trumpet-blast or a whisper, or whether there be no sound at all. "The trump of

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God," both in the language of Christ and that of St. John, in the Apocalypse, is an image specially appropriated to denote the efflux of Divine Truth as it falls on the consciences of men, so that Paul here describes the same thing that Christ had done before, — the descent of the Eternal Word, or the "voice of the Son of Man," into the mediate place of souls; that Word which gathers its own around it, and "raises them up at the last day."

3. The language of Paul in the first part of this chapter, which seems at first obscure, becomes now translucent enough. "Now is Christ risen from the dead, and become the *first fruits* of them that slept." And again, "Every man in his own order. Christ the first fruits, afterwards they that are Christ's at his coming." Christ is the first of the human race who has arisen out of the mediate world into heaven. He burst the prison-gates, and made a clear pathway between Hades and the skies. And when he comes again, breaking through the clouds of heaven into the mediate world, "they that are Christ's," or those who have been touched with his life and spirit, will be the first to be drawn up into his complete redemption; or, as the thought is otherwise expressed, will "have part in the first resurrection." This idea, we have no doubt, is in the Apostle's mind when he speaks of himself as striving, "if by any means he might attain unto the

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resurrection from the dead," using the word here in the special sense of emergence out of the mediate state into the blest societies of the redeemed.

4. In the fervency of his faith the Apostle evidently expected that the time would come, and was even close at hand, when Christian believers, while yet in the flesh, would become so completely regenerated, redeemed, and glorified, as to render no longer necessary any descent into a mediate world. Their change, while yet on earth, would be so complete, that their translation to heaven would be immediate and instantaneous, when they had done with time. "We shall not all sleep, but we shall all be changed." By *sleeping*, or, as he has it in a parallel passage, "sleeping in Jesus," he does not mean the repose of the dead bodies in the tombs; he means the repose and waiting of the departed saints in Hades. We shall not all, he says, pass through that mediate state of waiting and repose. The time is near, when the trump of God, which raises the dead out of Hades, shall so change us in a moment, in the twinkling of an eye, that we shall be prepared for our immediate ascent into heaven, when unclothed of mortality. In other words, under the dispensation of the second advent of Christ, such shall be the effluence of his truth, and such its increased power over the believer, that it shall change him at once into a glorified

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saint, prepared already for his ascent into heaven. We are candid to say that we suppose Paul used this language in a sense more strictly literal than our exposition implies. In common with the early Church, he looked evidently for some personal reappearing of Christ to his Church on earth during the lifetime of the Apostles, and we have no doubt that in this expectation this language had to his mind a more special significance than the Holy Spirit intended, or than was warranted by the subsequent history. And yet it sets forth a great truth; this, namely, that, under the influence of Christ's second or spiritual coming, the concomitants of death shall yet be so abolished, that the believer shall not so much die as become transfigured for the skies.

1 Thessalonians iv. 13–18. We turn now to a parallel passage, in which the same truths are asserted, and in nearly the same order. The church at Thessalonica, probably from a too literal interpretation of the language of Christ, had, in common with the first Christians, fallen upon the belief that he was soon to appear again in person, and wind up the affairs of this world. Amid difficulties and persecutions, they looked forward to this reappearing with impatient longings, when Christ would overthrow the enemies of his Church and establish his kingdom on the earth. But a question now troubled them. How

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would it be with their friends who had died, and who would not be with them to witness the second advent of the Lord? Probably there had been recent bereavements in the church at Thessalonica. Will not our joy (say they) of witnessing the second coming of Christ be much diminished, because the dear friends we have lost cannot be here to share it with us? It was in part to meet this state of mind that Paul wrote from Corinth the first letter to the Thessalonians.

"I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not even as others which have no hope. For as surely as we believe that Jesus died and rose again, so surely will God through him bring with Jesus those who are asleep. For this we say unto you by the word of the Lord, that we who are alive and remain unto the coming of the Lord shall not enter into his presence sooner than the dead. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God. And the dead in Christ shall rise first. Then we who may be alive and remain unto that day shall be caught up with them among the clouds, to meet the Lord in the air, and so both we and they shall be for ever with the Lord. Wherefore comfort one another with these words."

The annunciation here made, drawn out in dis-

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tinct clauses, and in harmony with Paul's pneumatology, would be as follows: —

1. Christ is to reappear in great power and glory from the heavens, not only to his people on the earth, but also to them who have "fallen asleep," and rest in the mediate state of the dead.

2. Hence they, as well as we, those who have died, as well as those who are now alive, will be raised up into heaven, and there meet each other again and be for ever with the Lord.

3. Hence, though the believers who may be living at that day may be so changed and glorified while yet on earth, as not to enter the mediate world, but have an immediate transit to heaven, they will have no advantage over those who had died before, and will not anticipate them in their entrance upon the future glory.

4. "The voice of the archangel" and "the trump of God" are expressions equivalent to those of our Saviour, "the voice of the Son of Man," the angel sent forth "with a great sound of a trumpet," and mean, wherever they occur, in the symbolic language of prophecy, the influx of Divine Truth with power, or heaven opening down into the soul with intenser and clearer utterance.*

* That such is the prophetic meaning of this phraseology, see, who will, Rev. viii. 2, 6, 7, 8, 12, 13; ix. 14. Also Psalm xlvii. 5.

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5. Though Paul here, as before, evidently expected a second and personal advent of Christ, and thought it might be near at hand, and though this gives a somewhat sharper literalism to his language, yet it is an expectation, and not an opinion, and seems to have exerted no adverse influence over his life or his system of doctrine.

6. The expression "to meet the Lord in the air," will receive explanation when we come to consider Paul's supposed naturalism.

A third passage in which this theme is specially treated is found 2 Corinthians v. 1–10, commencing, "For we know, if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." This does not present any important point distinct from those of the two passages we have just quoted. By a careful collation of the three, with a slight paraphrase, the writer's thought would be enunciated as follows: —

"Though our earthly body be dissolved, we still bear away from it a body which cannot die. Thus all the generations from the first Adam to Christ have gone and wait in Hades. But Hades cannot retain for ever those that belong to the Lord. His second appearing shall be there, as well as here, and his truth shall sink with trumpet voice among those who have died, as well as those who are living. Then those who have died

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in the faith of Christ will be raised up into heaven, there to be with the Lord. There we shall meet the friends who had died before us. Though *we* may be so changed while on earth, by the new influx of Divine Power, that those of us who may be living at the expected consummation shall enter heaven instantly at death, we shall not anticipate those who have died before and entered Hades. Christ will have brought them up thence to meet us above, and so we with them shall be for ever with the Lord. Then death no lōnger will have any terror, and Hades no longer will have the victory."

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CHAPTER VI.

JEWISH AND HEATHEN IDEAS COMPARED WITH CHRISTIAN.

THE rude primitive ideas, whether Jewish or heathen, on the subject of the future life, were grossly naturalistic. Both Heaven and Hades were located in natural space. The earth was a broad, level plane, and Heaven was situated vertically overhead, while Hades was situated directly beneath, and was hence "the underworld." Therefore the periphrase, "things in heaven, things in earth, and things under the earth," comprehended the whole creation. This (revelation aside) was the substance both of the Hebrew and the Pagan mythology. Heaven, however, was not single, but multiform, and the Hebrew almost always used the word in the plural number. The first or lowest heaven was the region of the air, or the earth's atmosphere, in which the clouds appear. The second or middle heaven was the starry firmament. The third or highest was above the firmament, and there God

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himself dwelt in his ineffable splendors. The later Rabbins increase the number to seven, but the primitive conception seems to have been only that of these three heavens,— the aerial, the stellar, and the highest, called the heaven of heavens.

The Hebrew Sheol, or the Greek Hades, which corresponds very nearly to it, being under the earth, was deprived of the sunlight. Hades means, etymologically, a dark place; for since the earth was an immense plane, it cut off the light of the sun and the stars from the people of the underworld. It was an obscure and shadowy region. The Greek Hades, however, came to have its Elysian fields, and the Hebrew Sheol its lower paradise, where the better and purer of the departed spirits were gathered together. All, however, who were in this obscure underworld, pined for the upper regions, and there were two methods by which they might ascend again to the earth. One was by the transmigration of souls, the other was by the resurrection of the dead.

The first was the Pythagorean doctrine, and was a conception essentially and exclusively heathen. Transmigration is simply passing into other bodies through the process of natural birth, and living over again the life in the flesh. Virgil describes a whole shoal of these ghosts in Hades, longing for their transmigration into the

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earthly life, once more to enjoy the upper light and air.

The Jews, or rather a sect among them, believed the same end would be attained by resurrection, and re-incarnation in the identical bodies that had died. The "resurrection of the dead" was an idea entirely foreign to the Greek mythology. It was the Hebrew method of getting souls out of the underworld, though it may not have been of Hebrew origin. It involved the idea of raising them up from Sheol, the good into an upper or terrestrial paradise, or else into the heavens; the bad only to be condemned and remanded to a deeper place in the underworld, called Gehenna. The idea of re-incarnation was not essentially included in that of the resurrection, but was wholly extrinsic, and might be coupled with it or not, to suit the general faith of the believer. The Pharisees, as we have said, believed it only as respects the saints, and the Essenes rejected it altogether.*

* The language of Josephus is: "The Pharisees say that all souls are incorruptible, but that *the souls of good men only* are removed into other bodies [re-incarnated], but that the souls of bad men are subject to eternal punishment." (Wars, II. 10. 14.) Whereupon the annotator of Josephus remarks, that this looks like a contradiction to St. Paul's account, that the Jews allowed "that there should be a resurrection of the dead, *both of the just and the unjust.*" This apparent contradiction arises from persistently confounding two things, and identifying the resurrection of the dead (emergence out of Hades to judgment) with the re-incarnation of the soul.

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Such were the ideas of mankind while dominated by the senses. Similar to these are the ideas of natural men in all ages, who attain only to a belief in a naturalized spirit-world. Now that science has demonstrated that the earth is not a flat surface, with a region of shadow under it, but a globe that revolves about the sun, hell is located sometimes *within* the earth, as by Bishop Horsley, sometimes in the craters of the moon, as by Mr. Harbaugh, — anywhere in space that affords a spot sufficiently uncomfortable for the purpose. There is no question that the Jews up to the very time of Christ were immersed completely in this naturalism, notwithstanding the disclosures of their own Scriptures and the highest boon of the Gospel is a pneumatology that raises the believer thoroughly out of it.

This is done by making the natural world REPRESENTATIVE OF THE SPIRITUAL. Revelation does not reject the old nomenclature, but fills it with new ideas. The natural world, as it lay on the conceptions of natural men, is taken up and framed into a picture-language, and thus made to represent the things which are invisible. Indeed, the most beneficent office which nature performs is to image forth on the plane of the senses what the senses of themselves could not apprehend, and so stand before us as the symbol of higher realities. The material universe be-

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comes the treasure-house of imagery, whereby spiritual truth can be bodied forth, so that the things which are visible are made the living transparencies through which we gaze inward upon eternal verities.

In the system of truth taught by Jesus Christ, the future bliss and glory are not a place vertically higher up in the air than the earth, but a state of mind raised into a higher degree of life than that of the corporeal senses. The skies hang over us in their eternal purity, above the clouds and the storms and the rolling thunders, smiling down over all earthly turmoil in their deep and boundless tranquillity. What other image could be selected to describe the soul's unfluctuating bliss, and its serene abodes in the realms beyond death and the grave? Precisely the same word, *οὐρανοί*, — the heavens, — is used by Christ, as was used to denote the visible expanse above; but in his language it is not the starry firmament, but the spiritual state here and hereafter, which the starry firmament represents. The word "Gehenna" meant, originally, a loathsome valley, and, in the language of the later Rabbins, the deepest pit in the underworld. In their topography of the universe it was the exact opposite of the highest heaven, as far beneath the earth as heaven is high above it. Christ uses this very image to describe the spiritual state opposite

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to that of heaven; the condition of the mind with all its powers inverted, immersed in the darkness of its own delusions, and preyed upon by its unclean and lurid passions. This is Gehenna, away down in the spiritual nadir, and these are the infernal fires. The visible universe, above and below, becomes the ever-present symbol to describe opposite spiritual states and their ultimations in a spiritual world hereafter; and so heaven and Gehenna are not localities in space, but representative images of things that transcend the senses. The style of speech which our Saviour adopts in describing his kingdom, his second coming, and the opposite results of receiving and rejecting him, is that of parable, or comparison, throughout; making all nature a vast analogue of the spirit, and a copying down of eternity into time. Thus he lifts us out of naturalism, and sets us face to face with the everlasting verities.

Well had it been if the Church could have been kept on the level of this lofty spiritualism, and could have ever seen the truths which, in his speech, shine through and transfigure the letter, like clouds made white and purpling with the sunlight. But always the natural mind relapses into literalism, like heavy bodies that fall to the earth. So the Christian Church began to relapse very early. His promised spiritual coming was

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understood to be a literal and personal one, even in the times of the Apostles; and as early as the second and third centuries, if not before, we find the old Pharisaic doctrine of re-incarnation coupled with that of the resurrection, and even substituted for it; we find Heaven and Hades made localities again in space, to be reached by locomotion; we find, in fact, the Jewish pneumatology in its main features reproduced. Origen, and the Alexandrian school generally, kept out of this slough; but the Western Churches went down heavily into it, there to "grow the grimy color of the ground on which they are feeding."

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CHAPTER VII.

THE ALLEGED NATURALISM OF ST. PAUL.

A MOST important question remains to us, and one which affects materially the authority of the great Apostle to the Gentiles. He affirms that he was caught up into the third or highest heavens, and he could not say whether in the body or out of it. He speaks of Hades as the underworld, ("things under the earth,") and of Christ as having descended into it. He describes the second coming of Christ from heaven as sudden and unexpected, "with a shout," and with "the trump of God." He affirms that, when the dead are to be raised out of Hades, those living at the time shall be caught up, and with them "meet the Lord in the air." These and similar allusions provoke the inquiry, *Does Paul use this language as literal, or does he employ this imagery as representative?* Did he still believe in the Jewish and Heathen topography of the universe, that the heavens are vertically over our

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heads, into which the saints are to be "caught up" at the last day, and that Hades, or the abode of departed spirits, is underground? And when he says Christ will descend from heaven, and the archangel blow his trumpet, does he mean a descent through the air, and a blast to be blown on the natural ear? In short, was St. Paul, notwithstanding his extraordinary illumination, still locked in naturalism, and is this what he has taught to the churches?

It has been supposed, and ably argued, that this is the case.* Paul had been a Pharisee, and his mind had become thoroughly imbued with Jewish lore; and it is inferred that he has imported the Jewish pneumatology into his scheme of Christian doctrine.

We have studied his writings with reference to this point, and our conviction is clear that this is not the case, and that no system of naturalism was ever taught by the Apostle. We will give our reasons in full, and then abide the judgment of the reader.

1. All the imagery which he employs is found also in the picture-language of the Saviour, wherein he describes the second coming, the last judgment, and the spiritual world. The

* See an article in the Christian Examiner for March, 1853, "Paul's Doctrine of the Last Things."

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heavens (οὐρανοί), and the descent of the Son of Man out of them with "a great sound of a trumpet," Gehenna, and Hades or the underworld, are terms, as we have just seen, employed by Christ in the way of parable; and if he committed these truths to his Apostle, would he not convey them under the same divinely-selected symbols? Paul introduces his description with the solemn averment, "Behold, I show you a mystery," and "This I declare unto you by the word of the Lord"; and it is some confirmation of his declaration, that he goes on to employ the very imagery drawn from the natural world which the Lord had selected before; as if, when these truths rushed in upon him from their Divine Source, they came in the same investiture, and thus claimed their utterance from his lips. That Paul saw the whole range of meaning as Christ had done in the language that came to him, were too much to affirm; for the long sweep of the centuries does not yet fulfil these high prophetic enunciations. That he perverted it or sunk it into a sense merely literal, we have no right to say, unless there is some collateral evidence, drawn from his language and experience elsewhere, that warrants the affirmation.

2. But the experience of the great Apostle shuts out the possibility that he could have been

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in the bondage of a naturalized faith. His inward eye had been couched and opened; yea, he had been admitted by introversion among those "things in heaven" whereof he speaks. He had seen the Lord after his resurrection among the supersensual glories He had seen him, not with the fleshly eye, but with his spirit laid open beneath the insufferable blaze. Can we suppose he believed that the Christ who smote him to the earth under his too ardent mercy, descended to him from somewhere beyond the stars, and in a material body, and not rather that he broke on his inner sight from a sphere above the natural, and within the bourn of immortality? "I was not disobedient to the heavenly VISION." The word he uses is ὀπτασία, a word, we have said, specially appropriated to describe supersensual sight, and never used for the perception of objects on the plane of nature. He assures us that this vision was afterwards repeated, and that he had direct and open communication with the Lord Jesus. How utterly improbable, therefore, is the hypothesis, that Paul should have been ignorant of the fact that the heavens to which the Lord had arisen were not higher up in space, but higher up in the order of existence! How groundless the presumption, that he did not know the nature of the terminus that divides the natural from the spiritual world!

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This suggests to us what was the probable nature of his anticipations touching the personal coming of the Lord Jesus. He probably expected a second advent for the Church, such as had come within the range of his own wonderful experience; not a coming again in the flesh, and out of the literal heavens, but such a demonstration from Christ and his holy angels out of the spiritual sphere as arrested him on his way to Damascus, and should yet overwhelm the enemies of the Gospel, and bring a fallen world to its crisis. The sensualized conceptions of the millenarians could never have entered his mind; they were discordant with his whole scheme of doctrine, and for any trace of them you shall search his writings in vain.

3. There is a remarkable passage in which the Apostle discloses unmistakably what he understands by being "caught up into heaven." That experience, he says, had been vouchsafed to him. "I know a man who was caught up fourteen years ago, — whether in the body or out of the body I cannot tell, God knoweth, — caught up, I say, in the power of Christ, even to the third heaven. And I knew that such a man — whether in the body or out of the body I cannot tell, God knoweth — was caught up into paradise, and heard unspeakable words." These he gives us

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as instances of "visions and revelations." The word is again ὀπτασίας, — a word appropriated to describe open spiritual perceptions while the corporeal senses are sealed up, — and his meaning is, "I was raised up as to my inward and immortal nature among the scenery of the highest heaven, and so completely were my external senses closed, and so unconscious was I of the mortal body, that I did not know then, and cannot tell now, whether I remained in it or not." He might very well have been in doubt, for either of those psychological states is possible, and not always distinguishable by him who is the subject of them. Since man is the denizen of two worlds, his spirit may be introverted and raised up among supersensual things, its vital connection with the mortal body yet remaining; or the same may take place by dissolving that connection, which is the simple process of death. That the Apostle here recognizes the fact of a spiritual world above natural space and out of it, and to be entered by introversion and not locomotion, is past all question. The third heaven, according to the Jewish topography, was the one above the firmament. Did Paul suppose that he had been up on a journey beyond the fixed stars, and was in doubt whether he took his body with him through those billions of miles or not? It would require some boldness, we should think, to charge him with an absurdity quite so concentrated as that.

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4. We have not merely Paul's experience; we have his spiritual philosophy drawn out with remarkable distinctness, and it shows that no one was more clearly cognizant than he of the difference between natural and spiritual substance. His chapter on the resurrection ought to exonerate him for ever from the charge of naturalism, since it was written expressly to refute the first principle of the naturalistic faith. That faith assumes that veritable body is composed of matter alone, and that none other is conceivable or possible. Hence the fantasies both of the Hebrew and the Heathen mythology. Hence the ghosts that flit in their underworld; the "phantom nations," as Homer calls them, pining to come up again and be indued with flesh and blood. Hence the Pharisaic dogma of the re-incarnation, and the Pythagorean notion of the transmigration of souls. Matter alone, in their philosophy, constitutes real body, and the bodies of the ghosts in Hades were so rarefied, that Æneas in embracing old Anchises found he had grasped nothing but an empty shade. It was composed of matter too aerial and attenuated, and hence the spectres longed for their solid investiture again. All but carnal existence was wan and mournful. Paul enounces a principle that subverts this whole fabric of superstition. "There are CELESTIAL BODIES and bodies terrestrial," and the celestial bodies

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surpass the others immeasurably in being incorruptible, comely, and strong. They differ not in degrees of solidity, as one of air differs from one of flesh; they differ generically, and on this difference he predicates the distinction between the life before death and the life after. This essential dualism discretes for ever the two worlds of spirit and matter; whereas in the creed of naturalism they run together, spirit being exhaled and sublimated matter, or nothing at all. Hence Paul, in asserting the doctrine of the resurrection, rises sublimely clear both of the Pythagorean and Jewish dogmas; but without this dualism he would have fallen inevitably upon the Pharisaic tenet of re-incarnation, and stuck hopelessly there. As a disciple of Gamaliel, it had been made familiar to his thought. As a Christian, he rejects it with an expression of scorn. Unless he had been taken up into the counsels of the risen and glorified Christ, he could never have evolved a spiritual philosophy from which every element of the naturalism of his age, and of the sect to which he had once belonged, is extruded and cleared away.

5. It hence becomes plain enough that the *οὐρανοί* of St. Paul were not the material canopy of the old Hebrew mythology, but the spiritual heavens of which that is made the type and

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shadow. They were that upper sphere into which his own spirit had been caught, and in which he had seen the glorified Saviour, and received a commission from his lips. We see no reason to doubt that he uses the word "heaven" in the same representative sense that Christ had done; the state of eternal peace imaged forth sublimely in those galaxies hung down by the evening skies. Christ uses the word in the plural number, as if indicating the fact that the state of the blest is not single, but multiform, rising upward in degree; just as the expanse over us rises above earth's lowly plains, sky beyond sky, with growing and multiplying splendors. The Hebrew conception of three heavens, the lowest, the middle, and the highest, thus represents the heavens of the world to come. If Paul speaks with any decent consistency, he uses the word ἀήρ (air), which means the aerial or lower sky, and the phrase τρίτος οὐρανός, the third heaven, after the same analogy; making the Hebrew topography of the visible expanse to furnish a language descriptive of the invisible glories. When he says he was caught up into paradise, does he mean that he was taken into a hanging garden overhead? Not at all. No more does he mean by the heavens (whether the aerial or lowest, or the third, the supreme) the visible dome above us, but the eternal abodes. And in

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describing the ascent of "the saints that slept" out of Hades, or the mediate state, he would of course make them reach first the heaven proximate to them, and not the third or highest of all. Thither, too, their friends from earth would rise first, and there they would meet each other. "We who are alive and remain shall be caught up together with them to meet the Lord in the lower sky, and so shall we ever be with the Lord." Allusion, too, is evidently had to the appearances at the Lord's ascension, when he arose and melted from sight in a cloud on the visible expanse of air, the outward semblances indicating the spiritual reality to the men who stood gazing below.

The writings of St. Paul are fragmentary, and contain nowhere an orderly development of his whole plan of doctrine. That plan only gleams out upon us now and then, here an arch and there a column; leaving us to infer the consistence and grandeur of the edifice. We readily admit that there are phrases which may be singled out and fitted in to a system of materialism. But the main sweep of his argument, his being made a personal witness of the risen Christ, his whole wonderful experience under Christianity, and the prominent features of his system of pneumatology, standing out in boldest relief, are each and all totally inconsistent with material-

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ism. Single phrases are to be interpreted in the light of his known spiritual philosophy, and are not by a narrow and tortuous criticism to be made to say something in conflict with it; and then that philosophy becomes luminous enough, and breaks from the old Judaism as from the shell that had enclosed it. He uses the terms which had belonged to the old topography of the material universe, but both its overworld and its underworld become the images and representatives of eternal things.

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CHAPTER VIII.

THE HADES OF CHRISTIANITY.

We trust that the reader is abundantly satisfied as to the Christian meaning of the words "heaven" and "hell," and that they are rescued effectually and totally from the circle both of pagan and Jewish ideas. If heaven is not the zenith overhead, but the zenith of the eternal purity and peace, — if Gehenna or hell is not the lowest pit in the depths under our feet, but the nadir of a reversed and degraded humanity, — then it becomes obvious enough what the spiritual Hades is, or the condition mediate between. *It is not a place under ground in the natural world, but a position in the spiritual world to which that place answered as the image and the sign.*

Two ideas are vastly prominent in the writings of the Apostle: first, that under "the Law," or the ante-Christian economy, there was no power available to the race for removing from it the

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burden of hereditary evil; secondly, that Christ brings this power, so that "the curse" rolls off and humanity can spring at once into its glorious fruition. These two thoughts, putting Christ and the Law in contrast, reappear on almost every page.

Hence none who died under former dispensations can have entered heaven. From Adam to Moses, as well as from Moses to Christ, "death reigned." He does not mean physical dissolution, for that must always take place; but he means that inheritance of a disordered moral nature which had been a cleaving curse to all the generations. Men might fulfil all the outward ceremonial righteousness of Judaism, but still the curse would cling to them, and consequently when they entered the spiritual world they would remain under its shadow, and there they must wait till the great redemption comes. There even the saints and patriarchs of the former dispensations must be, for they are still under the bondage of entailed moral evil, still "included under sin," which no religion of mere legal observances could ever remove. Hence the state of the dead was neither heaven nor hell. The entailed burden rested still on all alike. "The whole creation groaneth and travaileth in pain."

But this state of things was not always to continue. The heavens have opened at last, and the

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Christ hath descended out of them. They have opened down to the earth, and down also into that mediate world, and from both alike the way is now clear to the skies. Christ descended to the earth, and he descended also into Hades; he rose out of it again, the "first fruits" of all who had gone thither. Henceforth the curse under the Law is removable, for Christ is so revealed, and comes into the soul with such power and effulgence, as to transform it into his own image, and roll off from it the whole burden of inherited evil. Hence, as in Adam all die, even so those who are in Christ shall all be made alive. The Adam of consciousness is excluded before the Christ of consciousness, coming in with power and changing the whole man into his glorious likeness. Hence he raises up his own out of the mediate world, for all who have lived according to the measure of truth which was given them belong to him; and he will raise them up at the last day. He comes there as well as here to resolve its peoples into their opposites, down among the lost or up among the seraphim.

And hence, too, it will come to pass under the Gospel that there will be no necessity of waiting after death in a mediate world. Such will be the renewing and transforming efficacy, that the inherited curse will be cleared away from us in this life, and death will be an immediate transfer

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to the celestial abodes. It is not at all strange that Paul, with his new and wonderful experience and glowing faith, supposed this consummation was nearer at hand than it really was. It will come some time, as sure as Christianity is to accomplish its work among the nations. Individual and humanitary regeneration proceeds apace under it, and the day must dawn when the bondage of hereditary evil will be broken, and the saints on earth become so ripened for heaven that they have only to be unclothed of mortality to find themselves among the glorified. The mediate world will become narrower, till it dwindles to a point and disappears; and then earth and heaven meet, and to step from one is to stand already in the other. No doubt it has been so with many; no doubt that, under the potent sway of Christianity as a renewing power, the regeneration of thousands has been so complete, that death has transferred them from earth to heaven "in a moment, in the twinkling of an eye." Paul expected this for himself; for as soon as he was "absent from the body," he believed he should be "present with the Lord." He looked upon this as the boon of Christ to his whole Church. And if he anticipated it too soon, it was because his faith was so lively that it made all things in the perspective to stand out and come near to him, and appear on one ground in the picture,—

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just as the distant and hazy landscape is brought near by the lens, and makes its objects almost touch the glass.

Such is the Hades that lay evidently in the conception of the Apostle, and such its place in his comprehensive scheme of theology. That scheme is a plan in which one part fits to another with admirable consistency; and under every variety of phrase and illustration some portion of it will be found looking out from almost every chapter of his Epistles. Let the reader peruse them carefully in the light of this exposition, and we are persuaded that a system of doctrine will rise and expand before his eye, not gnarled and distorted as when it has been shaped for modern use, but with a symmetry both grand and beautiful, glowing in the light of Divine truth, and warming the soul with the exhalations of Divine love.

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CHAPTER IX.

SUMMARY.

THE outlines of Paul's system of Pneumatology, comprising his whole thought on the subject of the resurrection, we trust have been sufficiently evolved in the preceding pages. The points which we have brought out may be summed up and set in order as follows: —

1. The notions of the primitive men, while dominated by the senses, respecting the state of the dead, were those of gross materialism. They believed there was an overworld where God resided in space, and an underworld where all departed spirits were gathered together. The first they called Heaven, the last they called Hades. The Hebrew believed that the souls in Hades only remained there for the final judgment, when they would all be raised out of it, some to be made more happy in an upper Paradise, others to be remanded to a deeper place in the under-

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world called Gehenna or Hell. Hence the origin of the three terms, — Heaven, the place of supreme bliss; Hell, the place of the final woe; and Hades, the place of waiting preliminary to the other two.

2. Christianity makes use of the same terminology, but makes it representative of a higher order of ideas. It makes the appearances of space the analogy wherewith to shadow forth the things of a spiritual world. Heaven is not the firmament overhead, but the condition of the redeemed after death, of which the blue serene gives us the most appropriate symbol. Hell is not the lowest pit underground, but the lowest condition of man's reversed and degraded faculties. Hades is not an intermediate place in the underworld, but an intermediate state in the spiritual world into which men pass at death. Thus Christianity clears itself of naturalism, while framing out of it a language to set forth its transcendent realities.

3. In strict accordance with these ideas Paul unfolds the doctrine of the resurrection. In his essential distinction between natural and spiritual body, he discretes the two realms of matter and spirit, so that, though the natural body dies, man emerges in an immortal body, and as such

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enters the spiritual world. But he does not enter heaven, even though a descendant of Abraham. Hereditary evil was entailed on all the children of the first Adam, which the ceremonial law had no power to remove. Jew and Gentile alike must have passed into the mediate realm where the people of God wait the coming redemption. By the deeds of the Law no man who has ever lived can be justified.

4. But Christ has appeared, and the redemption comes. He appeared on earth; he died and entered the mediate realm, and rose out of it into heaven, the first fruits of them that waited in those preliminary abodes. And he promised a second appearing out of the heavens to which he has gone.

5. What the Law could not do, the Son of God is mighty to accomplish. He can remove the hereditary curse laid upon humanity by the first Adam, for in the second Adam shall all be made alive. At the second coming of Christ with his angels, or the opening down of heaven to the earth and into Hades, all who belong to him will be raised up, and meet the Lord in the skies, and be with him for ever. Those who belong not to him, that is, whose inmost life is not in unison with his divine perfections, will be driven

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from "the presence of the Lord and the glory of his power"; and thus the second coming will bring on the judgment-day, and Hades will be cleared of its inhabitants.

6. Those Christians who live to see that time will be "changed," without resting in the mediate place of souls. The entailed curse shall cling to God's people no more, but under the new redemptive force now made available to the race, the death-realm shall have no power to retain the believer in Christ, and "to be absent from the body is to be present with the Lord."

These several points are brought out in Paul's writings, now for one purpose and now for another, sometimes to confute the Jew, sometimes the Gnostic, and sometimes the half-believing Gentile. Whatever heresy he finds invading the Church, he confronts it with that special truth adapted to bear it down. It is only when you gather them together that you see their severe logical coherence, each fitting into a comprehensive plan of Christian doctrine, and harmonizing with the teachings of Christ, and showing that the ideas and the imagery that clothes them flowed into his mind from the same fountain of inspiration.

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In treating of the resurrection of Christ, we saw that the phrase in its extended signification did not mean merely the reanimation of the natural body on the third day, but the whole process through which Christ emerged out of earthly conditions to his place of power on high. The reader will be impressed with the close congruity between the resurrection of the Divine Exemplar and that of all his followers, as illustrated in the Pauline pneumatology. As a universal fact applicable to all mankind, the resurrection is the emergence of the spiritual body out of mortal decay into immortal existence. But applied specially to the people of Christ, it includes the glorious adjuncts of that fact, — rising out of the mediate state, freed from the whole burden of evil, to complete redemption with Christ on high. As a universal fact, it is that stage through which every one must pass in his transit to immortality. It is the fact with those concomitants so auspicious and animating to the Christian believer, that Paul treats of in his first letter to the Corinthians. It is the emergence of the spiritual body out of mortal dissolution, and its further emergence out of the Hadean shadows, that inspire the exclamation of double triumph, — "O *Death*, where is thy sting? O *Hades*, where is thy victory?"

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CHAPTER X.

CONCLUSION.

Our object in the preceding pages has been accomplished, if we have brought out in bold relief the Pauline philosophy respecting the immortal life. It has not fallen in with our plan to show how it accords with the universal reason, or how it is necessitated in the development of the well-known principles of human nature. We are persuaded, however, that after the sectarian theologies have all perished, after the tangles of metaphysics in which they sought to involve the great Apostle have been brushed away by time, after Romanism and Protestantism have both subsided, and a universal theology, having its scientific basis in the indisputable facts of nature and psychology, shall have taken their place, his writings more than ever will be regarded as the utterance of a reason that transcends that of man and speaks to the ages.

What is it to be prepared for heaven? It is to

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be entirely regenerated, to have the last remnant of evil extinguished within us, and angelic affections unfolded, so as to fill our whole nature, and become solely effusive in all our speech and actions. Entire regeneration has not been accomplished until all necessity for self-denial has ceased, and the Divine Love has a spontaneous flow into our whole external life. So long as there is self-denial, there is conflict between the Holy Spirit working in us and our own unextinguished selfishness. We are as yet in the Church militant, not in the Church triumphant. Our redemption is but partial, so long as there is not perfect harmony between our external and internal man. When the external man with its passions and appetites, down to the very body which it wears, has become cleansed of evil and interfused by the Divine Love from within so as to bend to it spontaneously in all its motions, all conflict ceases; the whole nature is a unit, and redemption is complete. Then "it is finished," and, the thin veil of mortality dropping from around us, we should stand forth glorified. This is the heavenly state in its fulness, and he who has attained to it has only to be freed of the natural body to find himself the companion of angels.

None can say how many have thus attained since Christ hath become a new power in human

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redemption. We suppose the number has been great. We suppose the divine work has been accomplished in multitudes under the hard disguises of temptation and trial; that for them earth and heaven have met with no mediate world to interspace them, and that the numbers will increase, and the interspace will grow narrower, as humanitary regeneration goes on with cumulative power.

Conceding all this, we cannot be blind as to the actual condition of the world at large. That Judaism, a merely legal dispensation, had no such regenerative efficacy, we have not only the authority of the Apostle to assure us, but the Jewish character in all its manifestations. That Christianity does not produce this result in most believers, we also know; they go hence bearing with them abundant remnants of moral evil. From these postulates the inference is inevitable that the spiritual world must have its mediate condition, and the disclosures of the Bible on this subject are only human nature revealed in more open day. There are, moreover, as we have remarked already, myriads who die in infancy and childhood, and there are heathen nations in a moral state entirely analogous to that of childhood, who have had no truth given them to reject, and whose minds have not even expanded to the point of moral

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responsibility.* They have never had the "conscience" formed within them which the Apostle accredits to the Gentiles of his day, and which rendered them "without excuse." This tide of humanity sweeps on into the spirit-realm. Whither? If you say at once into heaven, you utter the grossest solecism. If you say into hell, never having had a probation even, you do something worse, for you fly into the face of the Eternal Justice!

Hence the judgment scene is in the mediate world, and hence it becomes obvious what of necessity it must be. Christ coming there as here, "through the clouds of heaven," in other words, the Divine Truth revealed in unclouded splendors will open all the spiritual graves, and cause the dead to come forth. Those who have accepted him here, and whose inmost life has been touched and toned by his love, will hail him as their Friend and Deliverer. The remnants of evil that engirded them will be cleared away, the inward life made more intense, will assume the form and body in complete harmony with itself; and they will rise to meet their Beloved in spotless robes. Those whose inmost life is corrupt and perverted, whose motive principles are selfish, though these have been concealed under

* Read, who may, the testimony of late travellers in Southern Africa and Patagonia.

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fair moralities and godly seemings, would have those seemings stripped away, and the lurking corruption made bare, and left to take its correspondent form and manifestation; precisely as here, when the truth has a nearer advent, and is brought home to men's business and bosoms, it resolves society into its opposites, and as by the touch of Ithuriel arranges Christ and his elect over against the Devil and his angels. The enunciation of Paul, therefore, is the voice of the prophesyings that go up from the deep within us. "We must all stand before the judgment-seat of Christ, that every man may take away with him what was in his body, whether it be good or bad." And as for those in whom the spiritual degree of the mind had remained closed, infancy and childhood, and the tribes and peoples whose minds have never had a development above the state analogous to infancy and childhood, how obvious is it that their natures would be warmed into life, and their understandings opened, and their day of choice come to them in the Christ revealed from heaven! All the intimations which we obtain from the condition of men here, of the generations where they disappear from our sight and enter the mystic land, all the dictates of the enlightened reason, confirm the doctrine of the primitive Church and of the New Testament,— that with the mass of human beings the first

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state after death is neither heaven nor hell. And just as clear and loud are the intimations that such an influx of the Eternal Truth into that middle realm as the Scriptures describe, such an unveiling there of the face of the Divine Word, "the Lord Jesus descending with his mighty angels in flaming fire," such a falling into it of trumpet voices, like drops of light upon the conscience, would resolve it speedily into heaven or hell. Therefore the mediate state is not the purgatory of Popery, where men suffer so much pain for so much venial sin; it is the state where every man's real and dominant life is cleared of disharmonizing elements, and bodied and robed according to its intrinsic quality, and drawn by unerring affinities to its place and home.

There is a process known familiarly to the chemist as crystallization, and it is produced sometimes by the action of the solar rays. Let the liquid mass which holds the particles in solution be placed in the light, and lucid points shoot here and there, around which every luciform atom arranges itself in beautiful transparencies, and is no longer a component of the residual mass. Even so it is when Christ touches the souls of his own people with light. Death dissolves our weak and suffering humanity, breaks up the societies and families of earth, and pours the individual atoms disintegrated into the spirit-realm. But all whose qualities are luciform

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there move obedient to the touch of the solar rays, are separated from the residual portion and formed into gems that become radiant in the Eternal splendors. Thus the crystalline societies of heaven are arranged. Thus all which the Father gives to the Son shall be raised up again at the last day.

We have not touched upon the question of the *duration* of the state called "hell" after the separating judgment has taken place. It is more important, we think, to hold the attention awake to the solemn issues of the present scene, and the awful antagonism between the essentially good and essentially evil in human character. It lies with every one who lives under the noon of Gospel light, to choose which shall become his dominant and intrinsic life beneath these frail time-robes of flesh, and whether, therefore, when the robe falls from him, his home centre shall be down in the abysses or up among the ascending Paradises towards the summits of day. Happy is he whose progress here is such that those summits come clearly into his view; who passes over, while yet in the flesh, the interspace between earth and heaven, so that when death touches him, "in a moment, in the twinkling of an eye," he changes from the man into the angel!

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THE object which we proposed to ourselves when we commenced the foregoing treatise was twofold, — a living apprehension of the great doctrine of Immortality, and such a practical realization of it as shall bring down its comforts and its monitions upon the humblest scene of our daily duties. Our aim has been to show it clear of the superstitions which have been gathered around it by Church traditions, through which it loses its hold on reasoning minds, and by a rational interpretation to obtain an unclouded view of that spiritual world which the Gospel unveils to our sight. Once disclosed, how solemn, and yet how entrancing, are its perspectives, and how near they come and open beneath the eye! There is no death; for that which seemed so was only a spectre that haunted the natural mind, and vanishes in the blessed dawn. There is no death, for the "sweet fields" are not "beyond the swelling flood," but under our feet; and there is no dark river that flows between. Those fields are only concealed by the overlayings of the material senses, and these being lifted away, we stand on immortal ground, from which the concealing clouds have vanished for ever. There is no intermediate state of ghostly existence, but the immortal man within is more than the flesh that cumbered it, and is eternally organized the moment the encumbrance disappears. There is no

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death, therefore, but only the removal of deathly coverings; the word vanishes from the Christian vocabulary, and the thing it represented vanishes from the prospect of the Christian believer. For ourselves, we cannot raise to heaven a song too jubilant for this victory over the grave. All fear is removed springing from the fact of mere physical dissolution; we put our clay statue in the furnace, and let it flow away to corruption, knowing, not that we shall receive ages hence, but that we possess already an indestructible statue of gold. All fear of mere death is removed, and that done, we can fix our undisturbed attention upon the only thing to be feared in any state of being,—the moral evil that glooms from within us, and clouds the landscape, and shuts out the smile of God.

And when the eternal world is brought so wondrous near, yes, folds us in already, what department of our present activities is not irradiated by it, what range of duties which it does not lift up and adorn? Whatever our place, if we are doing its work well, it is the anteroom of heaven, and we are breathing in hallowed air. The whole space between earth and heaven we *may* pass over while yet in the material body, and so our souls may be among the encircling angels, while our hands and feet move here on the errand of love. Happy is he who has thus passed on and

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yet remains, for in him the heavens and the earth have met together, and through him the latter receives from the former the odors that breathe from Paradise.

As we take our leave of the reader, we cannot withhold our fervent congratulations at the auspicious results of our inquiry; for if he has followed us with the grateful interest which we have felt in pursuing the revealed way to a serene and all-sufficing faith, he will acknowledge that there is no greater boon which God bestows upon us than those sunbright convictions which make the present and the future life meet and blend together. He will never despond, for the gates are ever open through which another sun streams down upon the field of care. He cannot sin without an inexpressible dread of the nature of sin, since hell is the dismal apocalypse of unforsaken evil in man, and to cherish it now is to lay up the material whence its hideous imagery is sure to be unrolled. He cannot sorrow without hope, for the faith which brings the future near, and shows us the friends who rose at the burial hour to walk in light, is a faith which makes hope elastic and gay. He cannot live without lifting every day a hymn of praise for that existence whose line stretches unbroken through the endless avenues and the mellowing radiance of the city of God. And he cannot lie down to the last

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agony without feeling the strength that gives him wings to rise above it, and pronounce with the last motion of his lips a cheeerful good night to the world.

THE END.

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